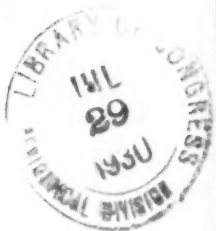


Youth Number

CHURCH MANAGEMENT

A Journal of Parish Administration



JUNE
1929

VOLUME 5
NUMBER 9

CLEVELAND



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The Editor's Drawer

What Kind of a Church Would It Be?

Suppose, Mr. Preacher, that you were to retire from the active ministry and become a simple worshipper. Just what kind of church would you seek for rest and inspiration?

Would you want the go-getter type of preacher who can put you at work on committees to help make the machine go, or would you prefer the minister who is strong on personal ministry, friendship and understanding?

Would you want a service which has been planned to "bring them in", or a quiet service of worship where the folks gather in hopes that they can hear the word of God?

Would you want to be stimulated or refreshed?

Would you prefer sermons on the fundamentals—1, 2, 3, 4 and 5, or sermons which seek to build the spirit of the Sermon on the mount?

Would you prefer a preacher who is a good fellow and a good mixer, or one who is a prophet?

Would you feel under obligation to attend a second service?

Would you attend prayer meeting?

Would you judge the quality of the church school by the system of gradation, or the spirit of the children who come from the classes?

Now if you have set these answers down and they are honest ones you have a pretty good conception of just the kind of church your people would like to have.

WILLIAM H. LEACH.

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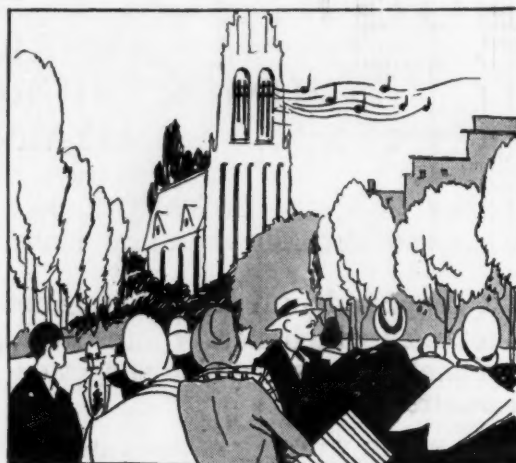
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VOLUME V
NUMBER 9

CHURCH MANAGEMENT

A Journal of Homiletics and Parish Administration
Edited by WILLIAM H. LEACH

JUNE
1929

Stidger On Preaching

No. 1. Atmosphere For Preaching

By William L. Stidger

I TALKED one day with the architect of the Fine Arts Palace of the exposition at San Francisco and asked him why he had built that semi-circular entrance to the Fine Arts Palace.

He had built a semi-circular, colonnade of beautiful Grecian columns, each column twined with vines and flowers, and a beautiful lagoon surrounding this colonnade. Every person who entered the Fine Arts Palace had to pass through these columns, reminiscent of Greece and Athens.

It was such a long way around to get into the Fine Arts Palace. It seemed foolish to me. Therefore I asked him a foolish question.

He said, with what I now consider infinite patience: "I made it necessary for the visitors to see the beautiful art work of the Arts Palace, to pass through those beautiful columns, so that they would be in the mood to see the pictures before they entered those doors in the center. Most of the Exposition visitors will have just emerged from the Zone of Pleasure, the Machinery Halls, the Horticultural Palace; from the glare and blare of airships, and wheels, and Pop-corn venders, and Ice Cream Hawkers, and they would be in no mood to understand or to appreciate the fine art which we have assembled from all over the earth. If they have to pass through that colonnade, their hearts will be subdued to the proper mood to appreciate art. Therefore, I make it necessary for them to pass through the beautiful colonnades before they enter."

It is hot, arid, acrid, baked, sapped, sated, blistered, cruelly burned out, is the Arizona Desert—and then suddenly one feels, as the train speeds westward, the tang of salt air in the night rushing through the car windows. Then a strange odor of orange blossom, and

A new Stidger is revealed in this series of articles on preaching. Those who have thought of the versatile professor of homiletics as a dynamic executive in the promotion of church machinery will see revealed here a preacher who appreciates the subtle psychology which builds sermons of mystic power.

ocean coolness and mountain breezes, and one's lips leap to song—and there is a certain hilarity about getting into California, because one has had a soul-preparation for this Promised Land by contrast with the desert.

I remember once approaching the Sebastopol Proving Grounds of Luther Burbank in California. It was in the cool of the evening. There was the tang of water rushing through irrigation ditches, and the sweet smell of water on hot soil in the air. Then suddenly a rush of wind and the scent of lilies on the air—two miles from Sebastopol, where more than 200,000 lilies were in bloom at one time. It was a sort of ordination to what was coming; a preparation, a setting of the atmosphere, for what was to follow.

So the preacher must create an atmosphere in every service, for the sermon that is to follow. Many a fine sermon has fallen as flat as a flounder dying on the beach, because there was no atmosphere, no getting of the souls of an audience ready for that sermon before hand. Even the Spiritualist Mediums, true or false, whatever you may believe about them, create an atmosphere for the revelations they make, for the summoning of those who have gone before. They will tell you that dark rooms, and silence, and "come

apart unto a desert place" are necessary as an atmosphere for what is to be revealed.

The theatre is adept at this business of creating an atmosphere and they do it with soft music of the orchestra, with subdued lights and, just before the play begins, with total darkness; this followed by hundreds of scientifically focused stage-lights and spot-lights, the colors blended to the emotions that are to be conveyed from actors to auditors. They do not leave the matter to chance. They have made a study of the psychology of colors and effects and atmospheres.

I. Types of Atmospheres Usually Created In a Church Service

I went to a Prayer-Hour with my High School daughter. A preacher spoke. What he said was good, but it didn't matter.

It didn't seem to matter to him, and it didn't matter to that High School girl, and it didn't matter to me.

He left the people just as he had found them—only perhaps a little more depressed, and weary and listless and bored.

It reminded me of the ancient classic of the preacher who announced at the close of the service that there would be a meeting of the Board at the front of the church. A total stranger walked up and when he was asked who he was and why he was there, he said: "The preacher announced a meeting of the bored and there was nobody in the service that was more bored than I was, so I came up to the meeting."

I analyzed that meeting. I thought about it all the way home. My daughter and I tried to find out what was the matter with that event.

We decided that the preacher had not

gotten his people ready for what he was to say. There had been no atmosphere created. The room was meager to begin with, the music was poor, and indifferent. The room was even cold. All the more necessity for that preacher to create an atmosphere before he attempted to get a spiritual idea over to people.

Some preachers create a "No Atmosphere." They are indifferent themselves, and therefore, they leave a "No-atmosphere" about them. They are like some animals. They leave the kind of an atmosphere that they naturally exude. It can be no more beautiful than they are in themselves when they approach an audience. If they have a Smoke-screen attitude, they will throw a smoke-screen of an atmosphere about themselves. If they have the nature of an Ink-Fish they will throw the atmosphere of darkness around them, as though they would protect themselves, or hold themselves aloof from an audience.

Some of us create a Negative atmosphere. We do not exactly draw away from people or isolate them from us, or try to hide our real selves from them, but we actually throw out spiritual electrons which are negative. We create a negative atmosphere which soon develops into an antagonistic atmosphere.

There are the No-atmosphere, the Negative atmosphere, and the Spiritual atmosphere.

The Spiritual atmosphere subdues you, lifts you up into higher realms, and gets your own heart and the hearts of an audience ready for whatever utterance you may have to bring to an audience. But the Spiritual atmosphere is absolutely essential to a successful service always.

I can best illustrate what I mean by using Maude Royden, the much criticised and much discussed preacher from England. I have heard her preach, both in the United States and in England, a dozen times. I have never heard her speak that she did not throw out a spiritual aroma, an atmosphere that took her audience out of time and

made them feel eternal; that bound them to her and to her preachment with hoops of steel; something that exuded from her as the perfume of flowers exudes from a garden on a Summer day; something that swept over one, as the perfume-laden winds of California sweep out over the desert of life. You cannot define it, you cannot diagram it, you cannot blue-print it. It is something subtle, spiritual; but it DOES create an atmosphere for Miss Royden.

Roland Hayes is of the same sort. The minute he steps to a public platform, lifts his head toward the skies, pours forth his voice like a nightingale, you feel, and the entire audience feels, that he is pouring forth something in addition to his voice; that he is pouring forth his soul and the summed-up wistful loneliness of his entire race; that he is pouring forth love into his audiences as a rain-fed, snow-melting stream of the Swiss Alps pours forth to the plains below. It is what I call atmosphere, for want of a better word.

All that I know, or all that any man knows about atmosphere, is that it comes from the soul of an actor, of a public speaker, a violinist, a singer; that it is an impassioned desire to please an audience; a great overflowing love for humanity; a wistful eagerness to take that audience into one's heart and to

lift them up until they walk with God amid the stars. Therefore I come to the conclusion that the atmosphere of a service must primarily come forth from the speaker; that it must pour forth from his heart out to his audience; that he must carry it about with him, as the husband of Julia Ward Howe is said to have carried an atmosphere of Freedom about with him. So must the preacher when he steps into a pulpit. However, it is also possible to create an atmosphere for a sermon and a service with externals, to a certain degree.

II. How to Create An Atmosphere of Worship for a Service and a Sermon

Gothic architecture will do it, but most of the preachers of America do not have this handy help.

Beautiful windows will do it, but there is a woeful lack of good taste in church windows in the United States. We are content with anchors, and hour glasses, and swords, and fat angels, and reproductions of Hofmann windows in cheap glass; and there is no help here.

Subdued lights will do it, but most of us have no such equipment. We do need something simple and easy to install, to help us produce an atmosphere of worship and reverence in our churches.

A great and beautiful organ will do it. Most of us have organs. In lieu of

(Continued on page 647)

Youth's Community Center

THESE pictures show a most interesting work among children which is done by the First Presbyterian Church of Fullerton, Nebraska. "The Children's Cabin," as it is called, was erected by the church, on a vacant lot near the church. It is completely floored and furnished. The walls are of celotex. There is a stove with cooking utensils, draperies at the windows, and a fireplace. All of the social meetings of the children's groups are held here. The cabin was not expensive. It cost the church fifteen hundred dollars.

Near the cabin are the totem poles. These poles are record of attendance and

achievement for each child. When the pole is first assigned it is entirely white, but service stripes are given. For instance, a half inch red stripe is given for attending all Sunday school meetings for one month. A similar orange stripe is given for attendance at the services of worship. Other stripes are given for Christian Endeavor attendance and other meetings.

But there are black stripes, also. Any teacher or group leader can give a black stripe for misconduct. Three black stripes erase the entire record. The pole is painted white again and the record must be started all over again.



The Totem Poles



The Children's Cabin

A Correlated Program In Daily Vacation Bible School

By Gwyneth Fulcher Coulter, Custer, South Dakota

WE DID IT! That is my one reason for writing about it. I have heard people speak favorably of the idea of correlation of work in the Daily Vacation Bible School but there has been in their words or tone the feeling that it is not practical, that it will not work. It did work very effectively in our school, and that is why I am telling about it; so that others may be encouraged to try it.

Our school, although held in the Presbyterian Church and directed by my husband, the pastor, was in fact a community school. The enrollment was as follows: Presbyterian 19, Evangelical 20, Methodist Episcopal (South) 8, Lutheran 4, Roman Catholic 2, Jewish 3, Total 56. Of this number ten (10) dropped out after attending two or three sessions, but the remainder did not miss any days unless they went away for a visit or were ill. Fourteen children were not absent at all. These figures are given to show the continued interest of the children in the school. They often begged us to delay the closing of the school for the day and wanted us to continue the sessions after the four weeks course was over.

The school was divided into two groups—three would have been better, but space and teaching force made only two possible. Children aged 5-7 inclusive were under the direction of a primary teacher; those aged 8-12 were in a Junior group. The latter met for the worship service in the church auditorium, and had their hand-work in rooms down stairs.

Definite themes were chosen for the work of both departments. The younger group were given stories selected for the most part from Miss Florence Towne's book which deals with the child in the home. The hand work was carefully planned to emphasize the teaching, helping the child to appreciate God's blessings and gifts in his home life. Before the school closed a village was constructed. Each child made a four room house, furnished it, set it in a yard on a street, made a church, and birds, butterflies, animals, etc. And as he worked, he learned to be thankful to his heavenly Father for his American home.

The aim in the Junior Department was that the children might have a deeper desire to follow each day the teachings of Jesus. This was to be gained by the sincere worship

Are your programs for the daily vacation Bible school now being shaped? Read this article by Mrs. Coulter and see how a correlated program worked in her church. Women writers have a larger place than usual in this issue of CHURCH MANAGEMENT. But each article is worth while.

of a loving Father, a knowledge of the Biblical stories, the study of customs in Palestine, sharing with the unfortunate children in the Near East, and practice in group play. The daily schedule was as follows:

- 9:00- 9:25 Worship Period
 - Processional "Onward Christian Soldiers"
 - Call to Worship, Psalm 95:6, 7a
 - Service of Worship
- 9:25- 9:40 Music Period
- 9:40- 9:55 Memory Drill
- 9:55-10:05 Recreation (Outdoors)
- 10:05-10:30 Dramatization of Bible Story
- 10:30-11:25 Hand-work
- 11:25-11:30 Closing—Pledge to the flags

The Worship Period was unified—the hymn, Bible reading, story, and prayer emphasizing one theme. In order to have correlation between worship service and the other periods of work such unification is necessary. Each week these were

chosen so as to develop one of the attitudes of character as given by Hugh Hartshorne in his "Manual for Training in Worship." The music and memory work were also selected with this aim in mind. Here is the plan for the four weeks.

The music and Bible work were never mere drill. The children were made to feel the content of the material. They took pride in learning it, and in seeing that every child learned it—not only a few of the brightest children, as is often the case. They enjoyed this part of the morning's work as much as any other. They always wanted to sing more songs. Although a few secular songs were introduced for the sake of variety and musical training, no more interest or eagerness was shown for these—in fact not so much—as for the hymns. A good many hymns were taught in addition to those which the children memorized. Of some of these the children were very fond.

The Recreation Period was definitely planned each day—games which would help the children to feel a sense of the unity of the group, and give them opportunity to express individual initiative and develop alertness, all the time using considerations for others and fairness in play. Cat and Mouse, Club Snatch, New York and Pennsylvania, Black and White were among the favorite games. Everyone was required to play, the leaders were part of the group. This part of the program was as valuable as any other

	Theme	Music	Bible Memory
1st Week	Gratitude	For the Beauty of the Earth	Matthew 6:25-34
2nd Week	Reverence and Faith	Saviour, Hear Us, We Pray	Same as before
3rd Week	Goodwill		Psalm 100
4th Week	Loyalty	I Would Be True	Matthew 5:3-12



in developing social consciousness and group loyalty.

One can readily see that our method throughout was to learn by doing—learn to worship by worshipping, to play fair by playing fair. So with our Bible stories, we learned these stories by living them. The children worked out in action the story as they found it given in the Bible. For instance, take the story of the wise and foolish virgins. They

found the story in their Bibles. They selected (frequently the children chose the characters rather than having them appointed by the teacher) a bride and groom, the virgins, and the friends of the groom. A Jewish wedding was described by a teacher. The story was acted—without costumes or properties—by the children as chosen. A short discussion followed so that the teaching of the story might not be overlooked. It is not likely that the children will forget the story after having lived it in this way. They also gained some understanding of Hebrew customs. One incident shows how thoroughly the children entered into these dramatizations. The teacher asked, "Who was Joseph's father?" "I," answered a little girl who had taken the part of Jacob in that story a week or two previous.

We carried out our plan even through the final evening session of the school, to which parents and friends were invited. The worship service was not a demonstration—but a real service with material new to the children. They dramatized the story of Paul and Silas at Philippi—entirely new to them—and forgot that they had an audience in their interest in the fate of the two missionaries and their influence on the people at Philippi.

Following the story period we started out on our journey to Palestine, where we were to learn more of the customs of the land of Jesus by illustrating them by articles made with our hands. First we wanted to take with us our own two flags—so we drew American flags, and the girls made a large Christian flag to match the Stars and Stripes we had purchased. Then we wanted to know how the people dressed over there; so the girls made garments for little dolls—ladies and shepherds of Palestine—incidentally learning to cut patterns, make small seams and neat hems. The boys made tents and houses for the shepherds and ladies to live in—made them neatly and accurately. Other objects were made of wood, clay, and raffia, so that at the end we could construct a Palestinian village and out-lying territory. There one saw the shepherds tending the sheep, resting in the doorway of their tents, other men stamping out the grapes, women grinding corn and carrying water, men upon the house top—one could almost imagine he really was in Palestine.

But in order to make sure that the children felt that the Holy Land was a real country with people living there today as "when Jesus was here among men," it was suggested that they share some of their clothes with the orphans under the care of the Near East Relief, and that they send them scrap books which would tell them something of the life and customs of America. The girls

A Church Is A Church For A' That

By Arthur L. H. Street

AN objection to the establishment of a church in a residential addition to Flint, Mich., narrowed down to an objection to the particular denomination, although, technically, objection was made on the ground that lot titles had been so restricted by deeds as to preclude the building of any church on the site in question.

Three real estate additions were successively laid out and deeds to lots contained five enumerated restrictions, of which the fourth reads: "No buildings other than a dwelling shall be built within 25 feet from any street line, except on lots reserved for store sites as hereinafter provided in clause 5."

Defendants' proposed church building will observe this 25-foot restriction, but plaintiffs, owners of nearby property, contended—unsuccessfully—that no church could be erected under the other restrictions referred to. In deciding the case in favor of the church people, the Michigan Supreme Court said in the case of Kelly vs. Carpenter, 222 North Western Reporter, 714:

"This court has gone far to protect the owners of property in residential districts from the invasion of buildings intended for use for business or public purposes. We can, however, but give the language used a fair construction. We may not add thereto for the purpose of broadening the restriction nor deduct therefrom for the purpose of limitation. As the restriction appears in the deed, it must be construed strictly against the grantor, and any doubt arising will be solved in favor of an unlimited use of the property . . .

"If we read the restrictive covenants omitting the fourth, the intent to restrict the use of the property to dwellings except 'on any lot adjoining Sagi-

naw Street in the Third Addition' is quite clearly apparent. Why was the 'Fourth' restriction inserted? May we treat it as surplusage? The claim of the plaintiffs is based upon our duty to do so. The language used is not ambiguous, nor does it contradict or vary the provisions in the other four. After providing the conditions under which 'houses' may be built in the first three and permitting stores or public buildings to be built in the fifth, it plainly says that 'No buildings other than a dwelling shall be built within twenty-five feet from any street line.' The restriction in this respect is clearly stated. The word 'buildings' must therefore have been intended to refer to a structure other than a dwelling.

"The evidence discloses that apartment houses have been erected in the third addition and two churches in the first addition. These contained similar restrictions. The gravamen of plaintiff's complaint is well stated in the testimony of one of them:

"We don't object to any ordinary church. We have one little church near us there that we have no objection to. I object to this particular denomination. We have always known them that they were noisy, that is why I object to them. The Lutheran Church is just a block from us east. It is about five blocks to the Catholic Church. The Dort school is four blocks north from us, and about five blocks south to the big Catholic school they are building now . . .

"Q. If this were a Catholic Church that was being built where this Tabernacle is being built, you would not object to it, would you?

"A. I guess not. I would not think that was objectionable and a damage to the community, and nobody else seems to think so."

made the scrap books at home after receiving from the teacher the approval of their plans. Each one chose one phase of American life to be illustrated in her book by pictures cut from magazines. Some of these were "Life of an American Girl" (from babyhood to maturity), "American Food," "Fruits and Flowers," "Neat Houses," "American Scenery." The books were very attractive. They were sent to an orphans' home in Syria, and the children received the thanks of the office of the Near East Relief.

Thus did we spend four delightful weeks in our Bible school. Our methods may doubtless be improved in many ways, but we did feel that one complete plan had been carried out, that one big idea had entered into the life of the

children. They enjoyed it and wanted to know more about it. And we feel that a seed was planted and began a sturdy growth which will continue to grow with the intermittent and scanty nurture of the Sunday schools of the community. If only opportunity could be given to cultivate this plant of Christian character regularly and with rich fertilizer throughout the winter in our week-day schools as well as on Sunday, we might hope to get results which would affect the coming of the Kingdom.

"No entertainment is so cheap as reading," says Mary Wortley Montague; "nor any pleasure so lasting. Good books elevate the character, purify the taste, take the attractiveness out of low pleasures, and lift us upon a higher plane of thinking and living."

Center On The Restless Group

A Sunday Evening Service Project

By Carl W. Scovel, Cortland, New York

IN discussing and planning church programs, it is generally found that three heads are better than one,—that a triumvirate will accomplish more than an autocracy. The mere one may easily travel along a highway of ruts, or slowly and unconsciously diverge from the way that leads to the desired goal. Or, because of weariness or delayed attainment, he deceived into thinking a shorter route may arrive more quickly. But in a triumvirate administration, one mind checks another, and so holds to the main course.

Who should form this triumvirate? Of course the pastor must be Primus. He must not give up the leadership to which he was called, and which must inspire his messages and direct all his activities. The head of the Sunday School, generally called the superintendent, possibly a special church official called the Director of Religious Education, will be Secundus in this triumvirate, while the president of the missionary society, possibly the minister's wife, will be Tertius nominally, in reality often Primus. These three should meet every week to examine honestly, critically, and yet hopefully, all the problems of the church, and then with zest and determination go forward to carry out new projects.

At the business meeting of a certain triumvirate the everlasting problem of the Sunday evening service presented itself, as one remarked, "Last of all came Satan also." As the testing of Job was presented at that Heavenly gathering, so this seems the test of the faith and perseverance of many a minister. Should not the issue be as happy as that of Job?

In this case the arresting finger of Professor Secundus stopped the discouraging remark that seemed imminent from the lips of Minister Primus, and the youthful enthusiast made this proposition, "Why not try to arrest the group of restless young people? Center on them, and the other groups will come out of curiosity. For a time at least, omit the ritualistic order of opening worship, and after stirring organ numbers, sing three or four heart-stirring gospel hymns that have demanded a place in our hymnal. Then after scripture lesson and earnest definite prayer, let the message come from two or three speakers instead of the one and usual one. Let the minister sacrifice his throne to the democracy. Possibly the cautious elder who hears of

Here is the account of an unusual experiment with drama in the Sunday evening service. The dramas created to meet the situation deal with the relation of the church to individuals. They are "true story" problems and crises. Any preacher, teacher or church worker can supply material for a local series.

the plan with a warning finger on the left side of his nose, will change to a hearty hand-clapping of approval."

The upshot of the discussion was that the triumvirate voted to loose the cables and launch out into the adventurous deep. The first trial was suggested by a conversation the pastor had happened to carry on recently with the Y. M. C. A. secretary. Two Y. M. C. A. secretaries had interviewed about one hundred and fifty boys as to their present habits, beliefs and purposes. Why not make use of these stirring confessions and longings without revealing any individual secrets?

So Faith swung her scepter, and sluggish formalists marched. Presto change! It is Sunday evening. Behold the platform where the pulpit generally stands. It has been pushed back at the left side and is covered with a plush curtain. At the back center is an artistic wooden fireplace, a relic of Christmas. An imitation fire is easily made with red tissue paper covering an electric light, and sending forth a cosy glow, amid the small logs. Chairs on either side of the fireplace, and a table covered with books

and papers finish the scene of a Y. M. C. A. secretary's office. The senior secretary's work at the table is interrupted by the entrance of the boy's secretary who takes the place of a most wayward youth, whom the senior secretary has invited for a talk. He is conceited, reckless, and defiant of religion and all convention. The boy admits that his gang does not always associate with the best girls, and that he drinks and gambles with them; that profanity is common. And yet he admits he is dissatisfied with it all. But he does not want to be called a sissy. Gradually and tactfully the Y. M. C. A. secretary makes him see his present peril, and persuades him to come next Sunday evening to talk over his religious beliefs. And as they pass out, with the secretary's arm on the lad's shoulders, the organ plays very softly "Jesus Lover of My Soul," and the minister's earnest prayer for the city's youth closes with the benediction.

During the entire dialog the lights have been turned off in the auditorium, and only a large reflecting light in the back of the church lights up the platform.

The title "Sunday Evening Fireside Services" was given to this series, and the platform appearance was but little changed for the second service. It was to represent a pastor's study. Again after a similar service of gospel song, scripture and prayer, all lights except the strong spot-light are turned off. The pastor is seen in deep reverie. After a time he exclaims, "I wish I were in closer touch with the youth of my church. They must be having some hard battles. I wish I could help them." His prayer is answered by two callers. They are the same two as in the previous service, only the senior secretary now appears as the boy's Sunday School teacher, and the boys' secretary as a truant member of the class. The teacher, because of his inability to hold the boys, has come to the pastor for help. And while they discuss the present causes of shifting youth as seen in irreligious and broken homes, and countless pleasures and society distractions, a second knock is heard at the side of the platform, and out of the gloom appears the very boy under consideration. For a quarter of an hour, he has been walking up and down in front of the minister's house screwing up his courage to come



in and talk things over with his pastor. It is easy to imagine the conversation that follows as they discuss the inspiration of the Bible, creeds, miracles and the church, and how the minister sums up at the close the facts that centered in Jesus Christ which the boy admits he must accept. The lad then determines to get back to his former church crowd, and help build up the young men's class. They unite in prayer, good-nights are said, as the callers leave, and a glow of new happiness rests upon the fact of the weary pastor as he sits there in his study-chair.

The third of the series is a trilogy by three bright young ladies from the Y. W. C. A., discussing "A Girl's Problems." The scene is in the office of the Y. W. C. A. secretary. The main character is a normal working-girl, pretty, well-dressed, with a rebellion against the long working hours, and looking forward to Sunday as a day of recreation, religion not being considered. She reports to her secretary and High School teacher friend the home conditions. Often her mother comes from church with the ideal of a blessing at table, and Bible-reading, but when the profane father returns, her fear of him makes her surrender every effort to raise the religious standard of the home. The girl declares the church hospitality is only half-hearted, with no opening of heart or home, and her work experiences do not always lead her to respect Christian business-men.

One could not but admire the Y. W. C. A. secretary as she patiently listened to one outburst after another, showing how prayer and perseverance would finally prevail, and how the church was doing a great deal of successful, constructive work, and finally persuading her to come next Sunday evening, and hear what the pastor had to say about these problems. (For each service led up to the next and so increased the attendance.)

The fourth and last of this special series was again the minister's study, where his assistant (or an eager elder or the superintendent) discussed how the church could with new efforts and greater abandon accomplish at least a partial solution of these youth problems. Back and forth went the debate, often with much fire, because they were so determined that more winning methods should be made. The younger man declared for a greater social life,—informal suppers, dramatics, and excursions where the two sexes could meet under the best influences. The pastor concurred in all this, but emphasized that a spiritual cord should run all through this pleasureable, and to that end greater emphasis should be placed on the youth maintaining the habits of church-attendance, Bible-reading and prayer. Parents and teachers should not omit seeking con-

versational opportunities to strengthen the religious daily habits of these restless youth. There was a pause. The pastor exclaimed, "Who is sufficient for these things?" Both men prayed audibly for the guidance of the Holy Spirit, and the grace of Jesus Christ. Again they devoted themselves to the gripping task of a strong Christian man, and the organ blended with their farewell, "Rescue the perishing."

Again the triumvirate met. They rejoiced in an increased attendance; but more that the young people had been persuaded to come, and that a message of real helpfulness had been brought to them in a new and happy way. "As one candle lights another, nor grows less," so such a bold adventure suggests many others. It was no less than the Master himself who ordered, "Launch out into the deep!"

Keyhole Catholics

By Fred Smith

IN making a call recently upon one of my church members who was confined to his bed by sickness, I found him reading a book which he threw toward me, as I seated myself at his bedside, with the query: "What do you think of that?" I glanced through the book quickly and at once replied: "I think enough of it to ask that I might borrow it." The result was that I carried it away with me, and now, the day following, my sermon ready for Sunday, I have been looking through it at more leisure.

The book bears the title of "Year Book and Calendar for 1929." It is published with the approval of the resident priest of the Catholic Church of our city. I have never seen anything just like it. Naturally, with some of the views advanced in the book I do not find myself in agreement. But leaving these on one side, I found many other things refreshingly to the point. I expect from time to time to give my congregation the benefit of these counsels. It may be that you might also find an equal worth in them.

For example I believe I have a character associated with Protestant churches somewhat similar to the one described as follows: "The Keyhole Catholic." "Those keyhole Catholics that get the little religion they have by hanging around church doors on Sunday mornings, rarely amount to much. Always the last in and the first out, they often regard the Holy Sacrifice as an ordeal to be avoided.".... "Move up, gentlemen, and take your religion at short range." There are many counsels bearing on the matter of financial support of the church. Some of them might well be used with good effect in some churches I know which are not Catholic. For example, I read, under a section devoted to "An Examination of Conscience" this counsel: "Do you pay your church dues promptly and regularly? If not, then you are not just to yourself, your neighbor and your God."

A very interesting section deals with things "it is wrong for Catholics" to do. Perhaps some church members, others than the particular group addressed, might profit by reading that it is wrong "to whisper....or cause distraction to those around." It is also wrong "deliberately to turn around, stare up at the choir, or at those entering the church." I do not see any special counsel addressed to the choir.

Perhaps the particular choir in that church need no counsel. Which, (to say the least), is something unusual. The first portion of the following appealed to me with great force: It is wrong "to go to sleep, or to read the prayer book in church during the sermon." I know some church treasurers to whom the following would not have to be explained; It is wrong "to be in an ecstatic condition of devotion when the contribution box approaches." Others will see the point of the counsel that it is wrong "when occupying an end seat, to scowl forbiddingly at those who seek to enter the pew."

Under the heading of "Parochial Don'ts" parishioners are counselled "not to donate your spare time to complaining about your church." This also for remembrance: "Don't imagine that first at the ball and last at the temple, millions for a mansion and pennies for a pew, will ever fit into the 'eternal fitness of things.'"

Additional to these sections, there are others devoted to themes and duties suggested by their explanatory titles, such as: "A Catholic Rule of Life"; "Duty and Dignity of a Catholic"; "Give the Boys a Chance"; "Things Catholics do not believe"; "The Correct Thing for a Citizen." To one who is himself not a Catholic the book is yet full of interest. It reveals that in the Catholic churches there are evidently the same sort of problems, financial and ethical, that we have to deal with. To read how they are handled by others is revealing and may prove, in some respects, helpful in showing us how we might the more effectively meet these problems in our situation.

Priests in the Ardennes District of Belgium, acting in co-operation with the civil authorities, have suppressed modern, imported American dances. Centuries old waltzes, quadrilles, polkas, and lancers, that were the delight of their ancestors before the jazz age, have been restored.

There are 1,324 airports in the United States, California leading with 143, followed by Texas with 101 and New York with 43. The types were divided as follows: Municipal, 368; commercial, 365; auxiliary, 312; intermediate, 197; army, 64; navy, 16; Department of Agriculture, 7; Interior Department, 1.

The Call Of Christ

A Worship Program For Youth

By Mrs. John H. Roby, Riverdale, Maryland

Prelude—(Let first note of piano be a call to silent devotion).

Hymn No. 128—1st verse—"Jesus Calls Us O'er the Tumult."

Mark 1: 16-20.

As of old, apostles heard it
By the Galilean Lake,
Turned from home and toil and kindred

Leaving all for His dear sake.

Luke 9: 57-62; Mark 10: 28-31.

2nd verse.

Matthew 6: 10-21, 24.

3rd verse.

Matthew 6: 33.

4th verse.

Isaiah 6: 8.

Prayer in Unison:

We thank thee, O God, for thy Son's clear call to men. We know that the Christ dwells not afar, but lives among us now and here. Though we see Him not, help us to feel His presence with us. May He speak to our hearts, as once He spoke to His disciples, and may we, like them, rise up and follow him. Amen.

Prayer Response:

"Hear our prayer, O Lord.

Hymn No. 133—"O Jesus, Thou Art Standing." (Congregation standing).

Antiphon:

Leader—Jesus saith to Simon Peter,
Simon, son of John, lovest thou me more than these?

Response—He saith unto him,

Yea, Lord; thou knowest that I love thee.

Leader—He saith unto him,

Feed my lambs,

He saith to him again a second time,
Simon, son of John, lovest thou me?

Response—He saith unto him,

Yea, Lord; thou knowest that I love thee.

Leader—He saith unto him,

Tend my sheep.

He saith unto him the third time,

Simon, son of John, lovest thou me?

Peter was grieved because he said

unto him the third time,

Lovest thou me?

Response—And he said unto him,

Lord, thou knowest all things; thou knowest that I love thee.

Leader—Jesus saith unto him,



Feed my sheep.

And when he had spoken this, he said unto him,

Follow me.

Peter, turning about, seeth the disciple whom Jesus loved following.

Response—Peter therefore seeing him saith to Jesus,

Lord, and what shall this man do?

Leader—Jesus saith unto him,

If I will that he tarry till I come, what is that to thee?

Follow thou me.

Hymn No. 158—"Saviour Thy Dying Love." (Congregation standing).

Story—"The Boy Who Decided to Follow Christ." (Found in "Use of Story in Religious Education," by Margaret Eggleston).

Meditation Thought (read silently)—

"Oh, Man of Galilee, if there is anything that you have left undone that I can do, you can count on me."

Solo—"Just As I Am." (Tune "The Rosary." If this can not be used the group may sing Consecration Hymn "Take My Life and Let It Be.")

Benediction in Unison. (Congregation standing).

"And now may the Lord bless us and keep us;

The Lord make his face to shine upon us and be gracious unto us;

The Lord lift up his countenance upon us, and give us peace,

Both now and forever more. Amen."

The Boy Who Decided to Live Like Christ

From "The Use of the Story in Religious Education" by Margaret Eggleston*

HE was only a boy to his mother, yet he was going away from home to live and work in the distant city.

He was glad to go, eager to leave the watchful care of the home, but his mother felt as if she could not let him go alone, not even sure that he was con-

sciously taking God with him, though she had tried, as best she could, to lead the boy to Him. 'Twas only a day or two before he was to go, and the mother longed to find the right message to give him before he should leave her.

One day when he came in toward evening, his mother said to him, "John, down in the store there is hung a

wonderful picture that I should like very much to have you see. Will you go down tomorrow and see it?" "Oh, Mother," said the boy, "what do I want with a picture? I don't care about it, and I don't want to take the time to go."

"Son," said the mother, "in a little while you will be where I shall not be asking you to do things to please me. I should like you to do this for me."

"Well," answered the boy, "if you put it that way, I suppose I must go." And so he went.

He was directed to the room where the picture was hung and opened the door to enter. But he stepped back. On the platform at the front of the room was a man praying. He waited for a time and then opened the door again, but still he was at prayer. When he opened it the third time and found it still the same,

(Continued on page 648)

*Published by Doubleday, Doran & Company. Used by special permission.

Another Prize Church Building

By Henry Edward Tralle,

Editorial Adviser Church Management

AMONG the plans of church buildings costing from fifty to one hundred thousand dollars that were submitted in the CHURCH MANAGEMENT competition were those of the Rosedale Reformed Church at Laureldale, Pennsylvania. These plans were adjudged by the committee as the best of those submitted in this class.

As has already been said in this series of descriptive articles, it is not intended that any other church shall copy any of the plans shown. No two church buildings can be alike if either is right. Every new church-building problem is different in some respects from all others, and must have a unique solution. The building must be planned to house a specific program, and the design must grow out of the plan.

The plans here shown present a solution of a particular problem, and are illustrative of the newer three-unit church structure, which provides rooms for religious education and Christian recreation as well as for preaching and worship.

In design, the building is in the style of the English parish Gothic. In plan, the building provides an auditorium with

Some Data On This Prize Building

Cost: (Including furnishing but not real estate) \$81,450.00.

Material: Limestone (with cast stone trimmings).

Heating Plant: Vapor Vacuum.

Organ: Two manual Moller.

Toilets and drinking fountains on each floor.

All pulpit furniture and pews of white oak.

Gymnasium and showers.

Mother's room adjacent to the Cradle Roll room.

Bowling alleys.

Open timber ceiling in the auditorium.

The Church Building Department of the Board of Home Missions of the Reformed Church in the U. S. co-operated with the local committee in the building. The architects were Charles W. Bolton and Son, Philadelphia.

a seating capacity of approximately 400, and schoolrooms that will accommodate about the same number, and a social hall with kitchen and bowling alleys.

The first-floor plan shows an auditorium, a mothers' classroom, a Cradle Roll room, a room for the Beginners, and five rooms for the Primary department.

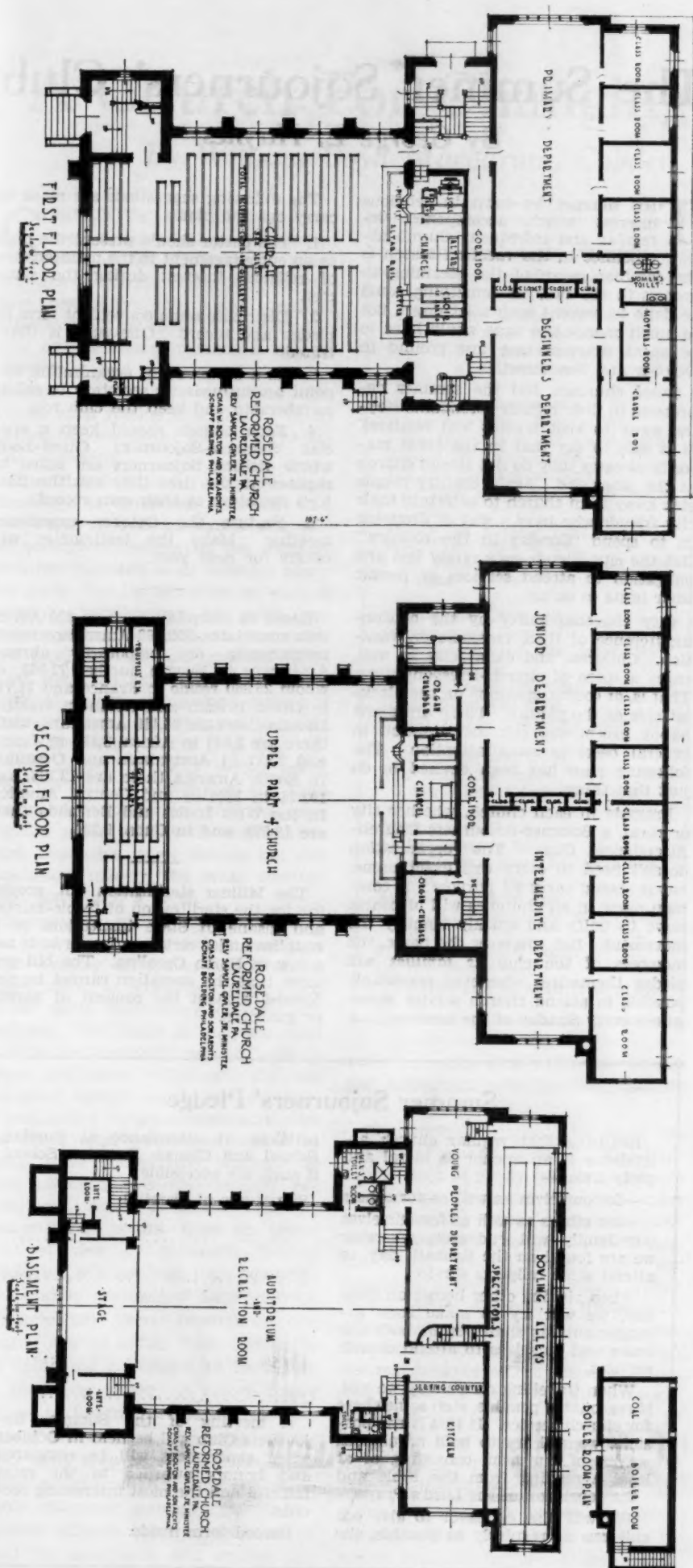
The second-floor plan shows a gallery with classroom and trustees' room adjacent, and suites of rooms for the Junior and Intermediate departments. The two assembly-rooms on this floor are designed as chapels, with timbered roof ceilings.

The recreation room, with kitchen and stage and anterooms, shown on the basement floor, is to be used for dining and basketball and entertainments and various social functions. On this floor is shown also, besides the bowling alleys, an assembly-room for Seniors and Young People.

These plans would meet with greater acceptance if more classrooms had been provided, and some of them larger than any here shown.



Rosedale Reformed Church, Laureldale, Pa.



Stidger on Preaching

(Continued from page 640)

an organ, violin music, the harp, or any other type of really beautiful music will put the people in the mood of worship.

It is especially needful that we get into the mood of worship when the early part of our popular type of an evening service is taken up with what is called "A Big Sing," with hilarity, happiness, and freedom from restraint. This modern type of a democratic service is a fine development in our church life and, I, for one, approve of it—on one condition. And that condition is that full and careful provision be made to carry that congregation through a transition from that mood of hilarity to true worship; and that is no small task for the minister in charge. However, if it is to be a service of worship, and anything better than vaudeville or an entertainment, this transition has to be made; from the mood of laughter into the mood of love; from the mood of democracy into the mood of divinity; from the mood of fun into the mood of faith; from the mood of visiting into the mood of visioning the eternities.

The transition is up to the preacher. He must see to that. A prayer hymn, with the lights off, singing the verses softly, a violin solo, or vox-humana stop on the organ, the echo organ; a few moments of silence in the darkness, a word of deep, genuine, sincere prayer by the preacher, and the mood is on.

In the final analysis, the preacher is responsible for the atmosphere of worship. He must produce it by his own reverence, his own love, his own kindly attitude toward his congregation, and his own approach to God. He must come to that mood-making, that atmosphere-creating business on sandaled feet.

The matter of creating an atmosphere is largely personal.

The Duke of Wellington was about to send one of his men on a perilous journey into the very camp of the enemy. The man got ready to go. He was asked if there was anything he wanted before he went.

He went to the Duke and said: "Before I go, first give me a grip of your conquering hand, Sir!"

Somebody said that Emerson, when he died, would go to Hell.

"If he does, he will change the climate of Hell," responded a friend.

General Lee is said to have carried about with him an atmosphere of love and kindness that everybody felt, even the slaves.

And, just as the hearts of the disciples were strangely warmed on the road to Emmaus, so will the hearts of a congregation be strangely warmed when the minister of the day has created the proper atmosphere for his service.

The Call of Youth

(Continued from page 645)

he decided to enter and investigate. Then he found that the man at prayer was the picture he had come to see. It was the Christ in Gethsemane, a very large, life-size picture, wonderfully lighted and framed in black velvet. Eagerly he went forward and studied the picture which could thus mislead him. That was a fine face! But it seemed very full of care. Why? His mother had told him that the Christ was not afraid to die, that He had done no wrong. Why then did He look so worried?

After a time he went out, but he wanted to see the picture again and he wanted to ask some questions about it. So he said to his mother, "I should like to see that picture again. Will you come down with me tomorrow?" And with a glad heart the mother went to the gallery with the boy. This time he went toward the picture with his hat off and with quiet step. Silently they stood and looked at it, and then he asked the question which seemed to him so important, "Why does His face look so worried, and why do His hands seem to be pleading?" "Son," said the mother, with a silent prayer, "He had only been a teacher for three years, and there was so much He wanted to teach and to do. But now He was to die and leave it all undone. I think He was worried for fear the work would not be done, for even the men whom He loved and trusted were asleep when He needed them. I think He wondered if people all down the years would do the work that He could not do. He was thinking of that, I am sure, as He prayed."

For a long time the boy stood there, his hands moving one over the other and his face sinking lower and lower, as his eyes looked steadily into the face of the man at prayer. "Oh, Man of Galilee, if there is anything that you have left undone that I can do, you can count on me."

And he went out to live like the Christ, and determined to follow Him.

The hymns for this service are selected from the Hymnal for American Youth. The Scripture selections read alternately with the stanzas of "Jesus Calls Us" were given to different members of the group ahead of time, with a copy of this part of the program and a note asking them to please read in their turn without announcement, also requesting that they rise, speak the scripture clearly, distinctly, and reverently. The leader also had a typewritten copy of each of the references so that if any one failed to give his response, she was prepared for the emergency and no break would be made in the service.

A framed copy of "Christ in Gethsemane" in color was hung in the very front of the room where the light fell upon it and where it could be seen by all during the entire service. However, a copy of the picture in sepia and mounted on brown cardboard may be used. The picture adds much to the effectiveness of the service.

This worship program was first prepared for the Chapel Church School of the First Presbyterian Church of Washington, D. C., and has also been most successfully used in a number of other services, among them being the Presbyterian Standard Training School held at the New York Avenue Presbyterian Church, Washington, D. C.

The Summer Sojourners' Club

By George E. Haynes

THE summer let-down in religious interest which accompanies irregular and infrequent church attendance in the vacation season is the familiar cause of the steaming-up process in the fall. If something could be done to prevent such a let-down, not so much energy and time would have to be spent in recovering lost ground in October and November.

Rural churches feel the summer depression in their regular attendants staying away to visit friends and relatives. It is safe to say that in the great majority of cases they do not attend church at the other end. Again country people stay away from church to entertain their city friends who have a way of dropping in to spend "Sunday in the country." But the city friends only rarely feel any obligation to attend services or permit their hosts to do so.

City churches suffer by the church-indifference of their members on vacation. Children, and older folks as well, enjoy a spree of church-irresponsibility. That is, of course, speaking on the blackest side of the picture. There are many happy exceptions, but the situation in general deserves some attention. The following plan has been devised to do just that thing.

Promote in each church, whether city or rural, a Summer-Sojourners Church-Attendance Club. The organization doesn't need to carry this exact name, but it should carry its purpose. A common name in all churches will of course serve to unify and quickly identify the movement. But whatever the name, the members of the club as families will pledge themselves whenever reasonably possible to attend church service somewhere every Sunday of the summer.

The following suggestions are made to carry out the plan:

1. The pastor should present the plan as an encouragement to the maintenance of religious interest during the summer.
2. Distribute some convenient form of pledge and record. One such is illustrated.
3. As a minimum of organization appoint an enthusiastic secretary to solicit membership and keep the club roll.
4. Each church should keep a special Summer-Sojourners Guest-Book where visiting Sojourners are asked to register at the time they ask the pastor's signature to their own record.
5. Feature the October experience meeting. Make the testimonies win others for next year.

Based on compilations from 330 American consulates, 392,668 Americans reside permanently or temporarily abroad. Americans in Europe number 77,063; of whom 25,860 reside in France and 11,717 in Great Britain and Northern Ireland. In Asia there are 24,119 Americans, while there are 3,637 in Africa, 3,136 in Japan, and 2,337 in Australasia and Oceania. In South America there are 12,136, and 19,614 in Mexico and Central America. In the West Indies and Bermuda there are 19,579, and in Cuba, 9,234.

The Millner sterilization bill, providing for the sterilization of feeble-minded and insane in State institutions or in counties under certain safeguards, is now a law in North Carolina. The bill provides that the operation cannot be performed without the consent of parents or guardian.

Summer Sojourners' Pledge

Realizing that regular church attendance is an anchor to moral and godly living—

—for ourselves as well as for others
—for others as well as for ourselves
our family will endeavor, wherever we are found on the Sabbath day, to attend some religious service.

When visiting other homes on Sunday, we will try to make such arrangements as shall permit both our hosts and ourselves to attend church services.

When travelling on Sunday we will, if reasonably possible, stop somewhere for church service. If this is not possible, we will try to hold a religious service of our own, consisting of at least a reading from the Bible and the repetition of the Lord's Prayer.

We will also endeavor to give our children as regularly as possible, the

privilege of attendance at Sunday School and Church Vacation School if such are accessible.

(Signatures of Family)

.....
.....
.....
.....
.....

A meeting of the Summer Sojourners Club will be held in October when experiences will be compared and honors awarded to the most faithful and the most interesting records.

Record form inside.

A Church For Changing Rural Needs

By William Boyd Macodrum, Cobden, Ontario, Canada

COMMUNITY life in most rural areas is dependent on the efficient work of five institutions. These are church, school, home, hall and village newspaper. In many localities athletic meets are rising in favor but this type of recreational pastime is not yet universal. And in some of the more isolated outposts of agriculture, the corner shop retains a semblance of its earlier importance in the country's social well-being.

The Church with its extensive ramifications, its numerous contacts with the world beyond the crossroads, and its widespread esteem in the countryside, has been and is an immense power for good. Yet far too often its work is seriously handicapped by petty and narrow jealousies that have ever stultified much of religion's practical value. That the chief work of the Church is spiritual rebirth of mankind none but crassly ignorant and thoughtless would deny. However, judging from the continued neglect of many sacred acres, from the state of its finances, and from the petulant bickerings that in some sections render neighborly relations almost impossible, there follows but one conclusion, namely, the bread received must have been a stone.

It would be entirely unfair to blame the local ministry for such a condition. Most country clergymen are straining every nerve to solve problems which would baffle their more opulent city brethren. The truth is that the rural minister is constantly ground between upper and lower millstones. On the one hand, central boards demand higher and higher budget contributions. On the other, local authorities find it in many cases increasingly difficult to meet promptly, essential current expenditures. Again, he usually discovers that methods taught from an urban point of view by brilliantly trained sociologists will not hold their course in the ordinary channels of rural activity.

Despite all these hindrances the Church can be of far more service in the uplift and betterment of the country than ever before. A reborn countryside is hurling at its portals the gauntlet of challenge. But organized religion must keep abreast of the times. It must adopt modern policies and practicable systems of management. Its responsible officials must be prepared to spend the same time and employ the

THE COUNTRY CHURCH

LIBERTY H. BAILEY

The country church
In some great day
Will find its voice
And it will say:

"I stand in the fields
Where the wide earth yields
Her bounties of fruits and grain:
Where the furrows turn
Till the plowshares burn
As they come round and round
again;
Where the workers pray
With their tools all day
In sunshine and shadow and
rain.

"And I bid them tell
Of the crops they sell
And speak of the work they
have done;
And I speed every man
In his hope and plan
And follow his work with the
sun;
And grasses and trees,
And birds and bees
I know and I feel every one.

"And out of it all
As the seasons fall
I build my great temple alway;
I paint to the skies
And my footstool lies
In the commonplace work of the
day;
For I preach the worth
Of the needy earth
To love and to work is to pray."

same ingenuity with which the farmer, the tradesman and the manufacturer meet their difficulties today.

Church finance should be made the subject of careful scrutiny. The haphazard plan of yearly collections belongs to a pioneer stage and should no longer be tolerated. Often clergymen must wait beyond the time set in their calls for salary. This is nothing more nor less than a breach of contract, unfair to all parties concerned. Income and expenditure should be wisely budgeted. The various organizations charged with the maintenance of the treasury should ever stress the need of regular weekly donations.

Nor are the congregations the only transgressors. The national funds of a denomination are often put to a use which to unbiased observers appear wasteful. Thus there always seems to be money available for new church build-

ings. Often with scant investigation and disregarding the fact that the population does not warrant additional acquisition of church property, structures are erected in a burst of enthusiasm which cannot be properly maintained later. Thus resources which should be available for more profitable activity are frequently tied up in forlorn hopes.

In rural congregations generally, the choir sadly needs skilled direction. Alas for the inspiration of worship, this body may not know the choice of hymns until the time of service. In former days itinerant music-teachers furthered to a considerable degree the cause of singing in the country. Their passing has left an empty gap so far unfilled.

Would it not be possible for the several churches of a farming community to cooperate for musical training? Practice could be held either in a central hall or in the various denominational buildings by rotation. The services of a competent instructor could be jointly retained by the parties concerned. And the result would react not alone favorably to the congregations but also on the musical aspirations of the neighborhood.

Young People's work forms a difficult problem to grapple with in many a country church. The minister, on whose weary shoulders the entire burden nearly always falls, is in a dilemma. If the major part of the program he offers is instructive and expository, very likely it fails to attract high-spirited and zestful youth bent on discovering more carefree ways of passing the evening hours. If he proceeds to inject the necessary "kick" into the gathering of junior folk, he is apt to injure the feelings of dear souls whose minds cannot be attuned to the outlook of the rising generation. And for self-evident reasons, a church controversy must ever be avoided. Natural consequences are the absence of such societies where they would be of the greatest value and the growing tendency of the younger set to seek the nearest village or town and find pleasure amid an environment often detrimental to Christian character.

Yet there must be a solution to this problem of parish activity. The forces that in times past moulded the mid-week service, the temperance fraternity and Christian Endeavor into institutions of inestimable worth to countryside youth are still existent. And once leaders in such and similar associations realize that conditions have almost com-

pletely changed with the growth of the present generation, they can revitalize this as well as other phases of church enterprise.

Assume that four different congregations are intermingled in a rural area. Grant that each church has a young people's society functioning in a more or less desultory manner. Probably meetings are held weekly. A considerable percentage of members—these often the most talented—are absent at a show or dance. A senior official, possibly critical, may be present. There is an uninspiring devotional period commonly followed by a stereotyped address from an overworked clergyman. There is danger that musical numbers will be rendered but indifferently. There will likely be a contest the merits of which are dependent on its manager. Perhaps "Auld Lang Syne" will close the proceedings.

Such a program indicts itself.

Would it not be possible to arrange evenings somewhat after this fashion?

First, Bethel and Riverview young people's societies are the guests of St. Andrew's tonight. The best dramatic, literary and musical talent in the community will entertain during the evening. An hour's merry fun at the close. Next Monday at eight, Riverview will be the host.

Surely some such scheme would deserve a trial.

The Sunday-School faces its own problems. Generally there is a lack of competently instructed teachers. Often the methods in vogue are those of long ago. Equipment is usually inadequate. Lesson guides are apt to be the work of city residents with little real knowledge of rural conditions, and unacquainted with the countryside outlook. Frequently the study hour breaks in on an interval which folks are getting into the habit of reserving for outings or home reunions.

If denominational heads are unable individually to provide educational facilities for teachers, they should be able to provide jointly a summer training-school at some convenient point. It would be more difficult to arrange a common use of supplies. Yet it is apparent that stereopticons, picture slides, library books, and similar articles, might be cooperatively owned with mutual benefit. The choice of helps will doubtless remain a matter of private judgment. There is fundamentally but little difference in the treatment of lesson themes by the various manuals.

The hour immediately preceding the regular service, leaving a considerable portion of the Sabbath free for family gatherings, is becoming increasingly popular as the time of meeting. A brief recess between the two periods of worship is necessary to avoid the fatiguing effect on children of too long a confinement.

It is doubtful whether, as sometimes glibly observed, attendance at public worship is actually decreasing. True, the mid-week prayer service seems to have gone the way of all flesh. And the fleets of automobiles speeding over level highways indicate that a large proportion of Church members are abroad on the Sabbath. Still a considerable number of these have attended service earlier in the day. Witness too, the serried rows of cars parked by roadside temples during the hour of offering homage and honor to the Creator.

The truth of the theory that all religious organizations should foster promising methods for augmenting attendance is indisputable. The possibilities of the letter, postcard, printed invitation, circular and telephone, have scarcely been tapped. New Year's, Easter, Anniversary and other seasonal dates are appropriate occasions for the issuing of messages from pastor and office-bearers. A personal note should ever be stressed. This is essential because in these busy years, frequent personal visitation is a duty that should in large measure be removed from the burden of energetic clergymen.

Most authorities agree that the Church should stimulate recreational, intellectual, and athletic activities within its confines. It is clear that while a single congregation by itself may be destined to abject failure, several adjacent or overlapping parishes may rejuvenate a countryside in these spheres. Doubtless as more specialized organizations evolve to superintend these phases of community life, the church will take less part in their direction. But that is a far off day in most rural areas. Indeed, for that matter, city religious organizations are developing these indirect growths, athletics especially, to a surprising extent.

The rural temple and its grounds should be, as a thing of beauty, an example to the contiguous territory. Alas, the scene about many a country church is at strange variance with what is lovely. Broken fences, unsightly heaps of ashes, neglected lawns and unpainted buildings mar rather than enhance a community's appearance. This is tragic when a complete change could be effected so easily. A special offering and a day's cooperative labor would transform many such drab and forbidding places into spots of alluring appeal more conducive to a reverent and worshipful spirit.

In all these suggested remedies, the attitude of victory is essential. "We'll do the best we can" is not a slogan that brings success. A courageous attitude and determined purpose almost invariably ensures a triumphant issue. Whether it be to secure the clergyman's stipend, refurbish the interior, procure needed Sunday-School equipment, or any other

useful purpose, let no stone be left unturned, no possible source of revenue scorned, no legitimate means of raising money despised, until the objective is attained or surpassed.

Those proposing any scheme for betterment in the condition of rural parishes must never forget that the lines of denominational cleavage are nearly always drawn taut in the countryside. This renders their task exceedingly difficult. Great care is necessary lest latent rivalries be awakened, and the cause for which they work be set back. Tact is particularly needful in the selection of clergymen, and the use of forms of worship, lest jealousies be aroused with consequent friction.

In the readjustment of the country church to meet the changing times, two methods of solution are proposed, the first primarily a community, and the second a cooperative scheme, although the two systems are basically akin.

In some areas, the community church will help to put organized religion on its proper footing. It is comparatively independent. Its terms of membership may be wide enough to embrace all the elements of the near-by territory. It is in a strategic position to lead in the varied activities of well-balanced rural life. It affords a rallying center for common interests which might otherwise prove discordant.

Yet, while offering decided advantages, the community temple labors under several serious handicaps.

The very broadness of its creed may bring about its downfall. It may be like a flat vessel unable to hold its contents. It lacks historic and traditional background, factors which count a great deal in the success of established denominations. It is isolated and cannot draw upon wealthy national headquarters for speakers, funds, and other needs. It would necessarily rely on the already depleted seminaries of other faiths for its ministry. And it could overcome these conditions only by creating a country-wide organization, thereby adding one more religious association to a field now sufficiently supplied with intensively organized Christian groups. The result would likely be but an aggravation of a state which it is highly desirable to avoid.

It would seem more feasible to evolve a type of clearing-house between the more closely related branches of Christianity. Invested with extensive powers it could readily supervise some plan for widespread cooperation. Composed of members thoroughly conversant with the present rural situation, it would have a sympathetic understanding of problems in the agricultural areas.

Such a commission could determine the most fitting buildings for church operations in each section. Members of the concurring faiths would in no wise

forfeit regular standing in their beloved parent body. At the same time, they would enjoy the advantages of systematic arrangements for the conduct of public worship. A tactful rotation of clergymen would go far to remove bickering. Mission collections could be apportioned separately as directed by the donors. A local council would direct the different phases of local religious activities. Denominational rivalries, instead of being millstones retarding the growth of the countryside, would become as lusty, spirited teams yoked together for its welfare.

The Church, despite many a shortcoming, is still the guardian of much that is most precious. It dare not, must not, fall in its response to the call of a fresh, developing, rural civilization. Surely there are leaders, big and broad enough, to pilot it anew along the rising road that leads to justice, mercy and humble companionship with God.

Annual Pledges Are Brought to the Church

For a number of years the First Presbyterian Church, Pensacola, Florida, has had its contributors bring their pledges to the church on an appointed Sunday afternoon, instead of conducting an every member canvass. The officers of the church are on hand to greet them and to explain any part of the budget which may be questioned. The letter which is reproduced here was used in the 1929 effort. Attached to the letter was a multigraphed copy of the adopted budget, giving the various items for information.

My dear Friend:—

The year in the Presbyterian Church runs from April 1st to March 31st. We now approach the end of the present year, and must plan for the new one.

On Sunday, March 17th, we shall ask the members of the congregation to do as they have done for the past three years, come to the Church in the afternoon between the hours of two and five, and make their pledges for the Current Expenses and Benevolent Work of the Church for 1929-30.

The officers of the congregation will be at the Church that afternoon to meet you, and explain any part of the Church work in regard to which you desire information.

We are enclosing herewith a copy of the Budget which was presented to the officers by a special committee appointed for that purpose, and unanimously adopted by the Men's Council. In case you find that you are prevented from coming to the Church on the afternoon designated for the observance of Volunteer Day, you are asked to mail your pledge to the Church some time in advance of that date. But please come, so that you can meet the officers, and secure your package of envelopes.

We are glad to be able to report that all departments of the Church have enjoyed a great year. The blessing of the Lord has been upon the First Church; will you not earnestly pray that He may bless us in the future, and make each member of the congregation a blessing to the city?

With every good wish, we are
Clerk of the Session
Chairman Board of Deacons
President Men's Council

A Day With Dr. F. B. Meyer

By A. Ritchie Low

This article is the more timely because of the recent death of the beloved Bible teacher and preacher. Mr. Low gives a first hand picture of the high points in Dr. Meyer's life. The article was written before his death.

ONE of the most interesting ministers in the English-speaking world is Dr. F. B. Meyer. Although a Britisher he is as well known in America as in his native England. As many of my readers know, he is well over eighty years of age. When I met this old veteran of the cross some time ago, I was amazed to find him so well preserved. This may be due, in part at least, to the care he takes of himself.

For instance, when preaching, instead of standing in the pulpit as you and I would, he seats himself in a high chair especially made for him. The day I spent with him I confess I was far more interested in the man than I was in the message I heard him deliver. It was of the old type both as regards theology and background. Near the platform where he sat was a large chart which he referred to frequently and upon which he had recorded the various "points" he wished to make. He speaks rather slowly and deliberately and in a pleasant conversational manner. The great humility of the man we younger men would do well to emulate. Among other things he said "there is a great deal about the Cross which we can never hope to understand." His lecture was about an hour in length.

I had a pleasant chat with him just before the dinner hour. When I told him that I had read all of his books and had driven seventy miles to hear and meet him, he seemed greatly pleased. I asked him what he thought was the chief difference between the British and American preacher. He suggested that perhaps the latter were not quite so apt to give as much time to their sermon preparation but were busier in other directions than the average Englishman. I then asked him what advice he had to give a youngster just starting out. "If you, Dr. Meyer, were just at the threshold of your career instead of at the end of it, what would you do?" He hesitated a moment and then said that he would do just as he had done—do his work in his own way. "For one thing" he went on, "I made it a rule never to go on Committees."

When I reminded him that perhaps British and American churches were not run on the same basis and that, as a consequence, American preachers had to be more or less executives, he intimated that what he had said he had said, and that it was just as applicable to the one as to the other. "Don't imitate. Be yourself" were his parting words to me as

we went to answer the summons for dinner.

At the meal hour, it was given out that this old veteran was to tell some of his reminiscences at the afternoon session. With pencil and notebook in hand, I made my way toward the big shady tree under which he was resting, awaiting the arrival of his audience. When we were all seated, he commenced to tell us his story. And what a story it was! He told us about his youth, about his first Church and how, on one occasion when he had gathered a large number of rowdy youngsters whom he could not manage, he imported for the occasion an army sergeant who marched them round and round the Church until they were so exhausted that they were mighty glad to sit quietly down. With a twinkle in his eye he said, "and that is how we helped them to get rid of their surplus energy."

On another occasion he went into the firewood business to help out the unemployment situation in his town. He bought out a woodyard and gave work to many needy fathers of families. At first many people boycotted his men who went out to sell their firewood "because they did not believe in ministers mixing up with that sort of thing." Finally, however, because they were more certain of getting a full bundle of firewood from "Meyer's men" his business gradually grew. But it was a case of emergency and as soon as the unemployment wave was over, he withdrew from what he called "his firewood game". For over an hour he went over some of the high spots of his interesting career. I enjoyed every minute of it.

Sometimes men wonder how this old man over eighty years of age gets so much done. He turns out book after book. I too used to wonder, but now my wonder has been turned into admiration. He is a plodder. For instance, after he had given us the story of his life, instead of calling it a day and going to his room for an afternoon nap as most of us at his age would have done, he called to his side his stenographer, and told her he would like to do a little dictating! Just then he was putting in to shape a volume which has since come from the press, "The Five Musts".

Under the tree, near where he was dictating was a small couch which he made use of when feeling over tired. When he is refreshed he gets up and starts to work again. I was told that his "nap" usually lasted about ten or fifteen minutes. While he is resting his stenographer typewrites what he has previously taken down.

In appearance Dr. Meyer does not give one of the impression of being over strong. He is about five feet seven inches tall and would weight, I should say, about one hundred and thirty-five pounds. His face is ruddy. His countenance is that of a well preserved man. His hair is almost gone, he is clean shaven and notwithstanding his eighty odd years he is fairly erect. While prob-

ably never an athlete, he gives one the impression of being very wiry, which he must be, considering the vast amount of work he does. His clothing and manner are both ministerial. The day I spent with him he had on a black sack suit and a clerical collar.

Lying near me as I write is a picture of himself which he autographed for me and which I shall always cherish, helping as it will, to keep alive the memory of this great saint in Israel. Dr. F. B. Meyer has labored and now we younger men are entering into his labors. He is at the end of his earthly pilgrimage, while we are just starting out. Like most other old veterans of the Cross, he has climbed the steep ascent of Heaven through peril, toil and pain. I finish this sketch with this humble prayer:

O God to us may grace be given,
To follow in their train!

The Scotsman Return From Abroad

An' blithe was I, the morrow's morn,
To daunder through the stookit corn,
And after a' my strange mishanters,
Sit down amang my ain dissenters,
An' man it was a joy to me
The pu'pit an' the pews to see,
The pennies dirlin' in the plate,
The elders looking on in state;
An' mang the first, as it befell,
Wha should I see, sir, but yoursel'!

I was, an I will no deny it,
At the first gliff a hantle tryt
To see yoursel' in sic a station—
It seemed a doubtful dispensation.
The feeling was a mere digression;
For shüine I understood the session,
An' mindin' Aiken an' M'neil,
I wondered they had düne so weel.
I saw I had mysel' to blame;
For had I but remained at hame,
Aiblins—though no ava' deservin' t—
They micht hae named your humble
servant.

The kirk was filled, the door was
steeked;
Up to the pu'pit ance I keeked;
I was mair pleased than I can tell—
It was the minister himsel'!
Proud, proud was I to see his face,
After sae lang awa' frae grace.
Pleased as I was, I'm no denyin'
Some matters were not edifyin';
For first I fand—an' here was news!
Mere hymn-books cockin' in the pews—
A humanized abomination,
Unfit for ony congregation.
Syne, as though a' the faith was wreckit,
The prayer was not what I'd exspekit.
Himself, as it appeared to me,
Was no the man he üsed to be.
But just as I was growin' vext
He waled a maist judeecious text,
An' launchin' into his prelections,
Swoopt, wi' a skirl, on defections.

O what a gale was on my speerit
To hear the p'int of doctrine clearit
And a' the horrors of damnation
Set furth wi' faithfu' ministration.
Nae shauchlin' testimony here—
We were a' damned, that was clear.
I owned, wi' gratitude and wonder,
He was a pleasure to sit under.

ROBERT LOUIS STEVENSON.

"The first time I read an excellent book, it is to me just as if I had gained a friend. When I have read over a book I have perused before, it resembles the meeting with an old friend."—Goldsmith.

THE TALKIES WILL GET YOU

James Whitcomb Riley once added considerably to his fame as a versifier when he informed the younger gentry that "the gobble-uns'll git you ef you don't watch out."

If he were alive today, he might change the last line of his poem, address it to the world's most distinguished citizens, and declare: "The talkies'll git you ef you don't watch out."

The talkies are infallible. If you mean to say "yes" and actually say "no," the talkie machine has no choice but to use the word "no."

"Yes, yes, I know you meant to say 'yes,'" it may say, "but actually, my dear fellow, you said 'no.'"

All of which leads up to what the Chief Justice of the Supreme Court said to President Hoover when the latter was sworn into the highest office in the land.

A little girl, listening in on a radio, wrote to Chief Justice Taft that he had sworn the president to "*preserve, maintain, and defend* the Constitution," whereas the exact words should have been "*to preserve, protect, and defend* the Constitution."

The Chief Justice, amused, replied that what he had actually said, as he remembered, was "*to preserve, maintain, and protect.*"

Then entered young-man-talking-movie.

A group of newspaper men assembled in solemn conclave to hear the exact words of the Chief Justice. It was found that he had said "*to preserve, maintain, and defend.*"

From THE MOTION PICTURE.

"Books are the true levellers. They give to all who will faithfully use them, the society, the spiritual presence of the best and greatest of our race."—W. E. Channing.

The 1929 Double Summer Issue

Church Management subscribers look forward with interest to our big summer issues. The 1929 issue which will be mailed to subscribers on or about July first will offer unusual value.

Note These Features

THE THERAPEUTIC VALUE OF RELIGION. *By John G. Mackenzie.*

A statement of what psychiatry and psychology have to offer the pastor.

GREAT PREACHERS AND DUELLING. *By Clarence E. Macartney.*

A forgotten era of social reform in which preachers played an important part.

CHURCH WORSHIP. *By Robert E. Keighton.*

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Mailed to subscribers on July first

To non-subscribers, price per single copy, fifty cents

CHURCH MANAGEMENT

626 Huron Road

Cleveland, Ohio

A Ritual Of Initiation

As Used by the Young People's League of Howard
Community Church, Chicago, Ill.

By Caradoc J. Morgan, Chicago, Ill.

GUIDE:—Worthy Chaplain,..... has expressed a wish to become one of our fellowship, and share with us in the work of making this a better world to live in.

Worthy Chaplain,....., the members of our League are no better than you. We, too, once expressed the same desire to seek the fellowship of others for the betterment of the world. We shall be stronger because of your help. Our aim is to accomplish our tasks through our united efforts, for only thus can we produce the best labor for God and our fellowman. What the leaves are to the twig, and the twig to the branch, and the branch to the trunk, and the trunk to the roots, and the roots to the tree: what the child is to the family, and the family to the community, and the community to the state, and the state to the nation, and the nation to the world, each independent, yet all inseparably connected, you can be to us, as we promise to be to you. We shall succeed through our united efforts. We shall be strong in our collective strength. We shall conquer through our unity.

....., in becoming one of us, you will be expected to find your place in our program and do your part of the work which our League has dedicated itself to do. We are living in a world which is continually calling for our help. To fail to respond to this call is to fail in the fundamental object of our organization. We have pledged ourselves to serve.

While we need the inspiration which comes from meeting together in this manner, our work does not end with the close of the meeting. We must live our lives in a world of suffering, injustice, oppression, and wrong. We must be alert to hear the call for help, and ready to respond. Listen to the words of the Man of Galilee, who became the master of all men by giving His life as a sacrifice for all. Chaplain reads Matt. 25: 31-40.

....., you will now be led to the Altar of Service where you will be further instructed as to the world you live in, and its cry for help.

The Altar of Service..... it is my duty to inform you that the world we live in is far from perfect. There are

infants who are deprived of the rights of being well-born. There are children who are dwarfed and stunted and hungry and illclad. There are young men and women who are denied the opportunities they are entitled to. There are aged men and women, who in the twilight of their lives need your help and strength as they go down the Valley and the Shadow. There are greed, hate, infidelity, poverty, luxury in the world. There is an increasing skepticism which totally ignores the finer things of life. There are people who are dissatisfied with the mockery and materialism of our modern age, and are craving the diviner things of our faith. He who walked the roads of Palestine long ago, and had compassion on the people, calls you to live in this age as He did in His.

Listen to His words to you.

"If any man will come after me, let him deny himself, and take up his cross and follow Me."

"Not everyone that saith unto Me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of My Father in Heaven."

"If any man serve Me, let him follow Me."

"Thou shalt love thy neighbor as thyself."

"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."

"I am among you as he that serves."

Are you willing to respond to the call of the Christ? If so, you will, indeed, be a worthy member of our League.

You will now be led to the Altar of World-Brotherhood.

Altar of World-Brotherhood....., as we do our duty to our fellowman we come to realize the oneness of the human race. But we have a long and hard road to travel before we realize the answer to the song of the singing angels, "Peace on earth, good will toward men." The barriers of language and color and creed have separated races and have hindered the coming of brotherhood. But those who profess to be followers of Jesus, and accept his teaching of the Fatherhood of God, know that God is the same Father

to all, and that we should recognize all as his children.

As a League of young people, we have dedicated ourselves to this task. We have welcomed into our fellowship men and women who did not speak our language, who did not profess our faith, and were not of our color. We shared with them our fellowship and friendship, thus proclaiming through our attitudes and actions, that their class and creed and color must be forgotten in the larger meaning of our Maker who has implanted in all men a common image of Himself, and who thinks of all as His children.

Will you promise to recognize in your fellowman a fellow-brother?

If so, say "I will."

You will now be led to the Worthy Chaplain for final instruction.

Worthy Chaplain:....., you have been reminded of the world you live in, of the claims of others upon your life, and of the call of the Christ to become a brother to all. This will be no easy task. There will be times when you will not be equal to the occasion. But together as a League of Youth, and through our unity and fellowship, we shall succeed collectively where we would fail individually. We will be richer because of your help, you will be more triumphant because of our prayers.

I, therefore, in order to impress upon you more fully the significance and seal of our work, greet you with the sign of the cross, for it is in this sign we conquer. (Chaplain makes the sign of the cross upon his breast.)

Now, in the presence of God, and before these fellow-members, you become one with those who have pledged to serve to the best of their ability.

Sing together:

O Master let me walk with Thee
In lowly paths of Service free;
Tell me Thy secret, help me bear
The strain of toil, the fret of care,

Teach me Thy patience, still with Thee
In closer, dearer company,
In work that keeps faith sweet and strong,
In trust that triumphs over wrong.

Prayer of Consecration:

Worthy Chaplain:—O Master of our lives, we solemnly promise that as far as it lies in our power, we will endeavor to be friends to those we meet along life's highway. Help us to look beyond the lines of caste and creed and color, and see the image of God in all mankind. We consecrate our lives to the ideals of

our League. We seek divine strength to make them real and vital in the world we live in. We pray for courage to work, for patience to wait, for faith to believe in the coming of the Kingdom of brotherhood and love. So may we carry on with the firm conviction that our cause is thine, and with the great assurance that if God be for us, none can be against us. Amen.

The Right Road

Straight Thinking Needed More Than A Five-Cent Cigar

By R. Lincoln Long

THE secret of finding the right road first depends upon the will of choice. To be able to say "the die is cast" and to go ahead is to go through your first experience in contentment. The most nerve-destructive worry is that of indecision. One of the first signs of a nervous breakdown is the loss of the power of choice of lines of action. Under such circumstances, men will go through as much agony deciding whether to carry an umbrella or not, as would be experienced by men making vital decisions about business affairs. The first of the Ten Commandments is simply the challenge of a choice,—the choice of a true God among false ones. If you say that human limitations put you at a disadvantage and no man can really choose the true God, then the answer is that a willingness to choose unselfishly and to sacrifice for that choice is all that is necessary.

If you have ever witnessed the pitiful mental agony of a woman trying to decide between two really beautiful hats, you have a specific instance of the mental unhappiness of the public mind in its present process of reconstruction. The old order has changed, but the new order must be chosen, and therein lies the chaos of indecision. Chaos is one of the characteristics of hell. Our ideas are nearly all very fine and very rosy with promise, but we simply cannot choose from among the many, one definite line. In the meantime we go on with more talk and little action. This has created a universal discontent and unhappiness comparable to a nervous breakdown, and a mind that cannot decide what to do. We not only utterly fail to decide and act, but if a man of any importance sets his mind upon one thing with any degree of determination, he is ostracized as dogmatic and narrow. We fail to realize that dogmas are simply fixed ideas; fixed long enough to accomplish something. When there are no designs on the trestle board, quarrelsomeness reigns supreme.

One of the symptoms of the quarrelsome temperament of the public mind is that of the failure of baseball to grip any longer the enthusiasm of the public. Baseball is a game of rules and regulations and the decisions of an umpire. We are in the condition of spoiled chil-

dren who do not care for any rules whatever. Instead of sticking to first base, the average man is playing the game from the grandstand and trying to play every position beside his own. Every now and then we lose our temper and throw pop bottles or any missile that happens to be at hand. Until we get into the frame of mind when we are willing to waive the decision and play ball, we will not go forward toward real progress.

You can't do any constructive thinking until you have a creed of some kind. You cannot reconstruct without a creed any more than you can build without a square, level and plumb line. A man cannot think on the square unless he chooses a belief and sticks to it long enough at least to prove its worthlessness or value.

When I think of the present vacillating public mind I am led to remember the old theologian's chant, "How beautiful is divine philosophy." I am furthermore led to prophesy that theology, once the "Queen of Sciences," will become so again. It perhaps will not be called "theology," but a rose by any other name will seem as sweet. Awakening theological interest is very apparent when we observe how all the scientists are very busy drawing moral, ethical and religious inferences. Scientists are preaching as much as pulpiteers. Whatever else may be said about seminary, church and academic theology, one thing is certain, it does give the individual a workable plan of life and a clear line of action, and anything that does that is preferable to this babel of confusion that is neither religion, science, nor politics.

And here is the issue in our local politics an irreligious franchise, an electorate that has neither creed, ethics, nor moral imperative, will never be reliable. Of course, the average thinker points to present confusion as a result of a church religion which is said to be impracticable and unworkable. We will have to admit that we have had an adulterated Christianity. We really work with a censored Bible and a Christianity of expediency and that is the responsibility of the Church. The Church must give the world Simon-pure Christianity. The average exponent of Christianity has poured into the melting

pot a little of Socrates, a pinch of Plato, a measure of Aristotle and some New Testament philosophy and has mixed the mess and tried to serve fantastical banquets of just so many strange dishes. A bishop listened to a neophyte's sermon in which there were so many quotations from Socrates, Aristotle and modern philosophers, that in congratulating the young man upon his eloquence he said: "Almost thou persuadest me to be a pagan."

Socrates taught certain very practical theories about virtue and knowledge, Plato was a philosopher of ideas and those ideas would be made flesh; Aristotle was passionately in earnest about man's greatest good, his chief goal and supreme well-being; Kant made us humble by challenging us with the unknowable things of God and of life. Germany gave us the philosophy of the super-man, super-human efficiency; but, after all, Jesus, the Carpenter of Nazareth, gave this world a distinct and a unique philosophy—a philosophy of the Kingdom of God, to be realized upon earth and in heaven throughout eternity. It was the only philosophy that actually did reach the roots of all our instincts of brotherhood; a philosophy and truth that God himself might reveal to a pauper as well as a prince. By that phenomenon, revealed truth may show itself in the heart of the Fiji Islander or the most apparently god-forsaken individual on earth. That is the essence of democracy as Christ taught it; whether a man be a Nicodemus or a poor fisherman, God can and will choose him as an apostle of truth, and give him the light whereby he will be able to lead the world in right paths. After the "foolishness" of preaching, it is God alone who shows you the right road, and you really have no excuse for indecision. According to Biblical philosophy, "He hath showed thee, O man, what is good."

BEARING MUCH FRUIT

A year or so ago in a Western city, a murder was committed, and the man against whom the blame stood clearly was arraigned in court. The corpse seemed good evidence of a crime, and it looked like a certain conviction. The defense, however, made a strange demand. It was contended that before any man could be proven a murderer it would be necessary to prove that the victim had ever lived. The court sought for evidence. None could be found, and the accused man was set free, because there was no proof that Sam Sperling had ever lived. Dr. M. S. Rice of Detroit, commenting on this strange event, says: "That bit of news troubled me when I read it, and I carried the item in my pocket and have filed it for keeping. I wondered if it would be murder if some one should stop me in my all too small way in this world. I would hate to die out of such an exacting day as is this, and have it said there is absolutely no proof available that I had ever lived."

Merely refraining from outbreaking sin is not enough. It is not enough that no poisonous weeds of evil-doing grow on God's farm in your soul; there must be fruit unto the serving and blessing of your fellows about you.

L. A. Banks in *Christ's Soul-Searching Parables*; Fleming H. Revell Company.

Making An Attractive Church Calendar

No. 3. Making Announcements

THE making of proper announcements is one of the principal features of the church calendars. It is not the leading feature. I

week torn from one of the calendars of the Marble Collegiate Church of New York. It is inclusive but little strength is given individual items.

SUNDAY

CALENDAR FOR THIS WEEK

Bible School—Lecture Room, 9.45 A. M.
Beginner's Class—Church Parlor, 9.45 A. M.
Primary Class—2nd Floor Office, 9.45 A. M.
Adult Bible Class—Auditorium, 9.45 A. M. Leader, Mr. Haulenbeek.
Young People's Class—Third floor, 10.00 A. M. Leader, Mr. Miller.

CHRISTIAN ENDEAVOR

Intermediate Christian Endeavor Prayer Meeting—Club Room, 6.00 P. M. Subject: Letting Jesus Be King of My Life. Matt. 21:1-17. Leader, Miss Marion Neumeister.

Y. P. C. E.—Prayer Meeting, Church Parlor, 7.00 P. M.—Missionary Meeting.

Senior Adult C. E. Prayer Meeting—Lecture Room, 7.00 P. M. Subject: Making Jesus King. Matt. 21:1-17. Leader, Miss Myno Hogel.

Old-Fashioned Sing—Church Parlor, 9.15 P. M.

TUESDAY

Church and Chapel Staff Meeting—Minister's Study, 11.00 A. M.
Business Women's Friendly Meeting—11.00 A. M. to 2.00 P. M. (Church Parlor and Lecture Room.) Lunch. Good music. A helpful message.

WEDNESDAY

4.00 P. M.—Junior C. E.—Leader, Theresa del Rio.
4.30 P. M.—Catechetical Class—Leader, Mr. Haulenbeek.
6.15 P. M.—Home Evening—Supper—Church Parlor.
8.00 P. M.—Mid-Week Service—Lecture Room.

THURSDAY

Red Cross Workshop—10.00 A. M. to 4.00 P. M., Church Parlor.

FRIDAY

4.00 P. M.—Good Friday Service.

DAILY—Monday to Friday (inclusive)—12.25 to 12.50 P. M. Service in Church Auditorium. Organ, Vocal Selections, Scripture Reading, Meditation.

cannot agree with those who hold that an announcement cannot be made from the pulpit. Some men can make an announcement with more grace than others can do with the printed page. There is a letter and spirit to every principle. Many ministers in their attempt to exclude announcements from the pulpit carry the principle a little too far.

Space on the average church calendar is limited. One must consider that. If he has many announcements to make he must limit the amount of space used with each one. This is the reason why many churches build up a calendar for the week, listing each service or event and giving little emphasis to any particular one. Here is a program for the

The big problem seems to be how to get strength and emphasis without using much space. One negative principle can be given before we get to the positive one. This strength cannot be given by adding words. More words will crowd the already overcrowded space. The method must be by the use of type and space, and not by interpretation.

One of the simplest and best ways to add emphasis is by the use of a rule around the brief copy. Here is a very good example of this principle. It is taken from the calendar of the Delaware Street Baptist Church of Syracuse, New York. There are just twenty-eight words in this announcement. But it is read. You would read it if you picked up the calendar.

MEN'S CLASS

Today

The place is the Gymnasium. The lesson is "Forgiveness." The hour is twelve o'clock. The teacher is the Pastor. The invitation is to all Men.

Another feature which gives emphasis to any announcement is the selection of different type. Strength is secured by using a bold faced type and a large type. Of course, where larger type is used there must be few words. The Hough Avenue Congregational Church of Cleveland makes an announcement of a coming sermon in this way. This announcement appears on a page which is set almost solid with eight point type. It combines fewness of words, the rule or box, large type, and white space.

SERMON

By

REV. JOHN R. SCOTFORD

"The Sacrament of the Fellowship"

NEXT SUNDAY MORNING

MARCH 3, 1929

Eleven O'clock

As a rule the announcements will appear on the third and fourth pages of a four page calendar. The choice position for emphasis would be the top of these pages. My preference would be the upper position on the third page, if the order of worship appears on page two. For that is the page which will be the more thoroughly read. It is very probable that many people open the calendar when they take their seats in the church, and never open it again to see what is on the back page. So page three is to be preferred for emphasis.

If the calendar has two columns of type to a page, additional strength may be secured by making the preferred announcement over two columns. If the calendar is printed across the entire page indentation will help to produce emphasis. But if there is indentation there should be black type to set off the announcement for easy reading.

THE CHILD IN OUR MIDST

Sixty years ago, a young man told the story of a little child to three girls. He told some of it in a punt, some of it under a hayrick, and some of it along a village lane among the hedges of England. Not long ago the manuscript of that story was sold for more than seventy thousand dollars. The author is remembered not because he was a mathematician, but because he wrote a story called *Alice in Wonderland*. There were mathematicians and mathematicians, but only one Lewis Carroll in his day, who took a little child and set her in the midst of England.

It is an illustration of what Jesus meant when he was asked, "Who shall be greatest?" It is the simplicity in us that is great. It is the tenderness in us that is eternal. It is the kindness in us that is immortal. The rest is of little value, and as the ages go by, the great disciples will be honored and known for their simplicity—the standard of the child in our midst.

Robert Norwood in *The Steep Ascent*; Charles Scribner's Sons.

On Speeding Up

By Mrs. Eva R. Baird, Tonasket, Washington

THE religious journal is not the first to raise the question of whether or not the preacher might speed up with newer methods, which would conserve his time. An occasional minister's wife or son, and whole pewfuls of church members have frequently asked the same question. But not out loud—we just think it.

The rest of the world has had to speed up. Perhaps we have sped up too much. But it is we that Mr. Preacher is trying to reach, and maybe if he would live in our world, he would find us more reachable. After all it is harder to practice than to preach, and the fine-spun web of Sunday's Sermon avails us nothing if it falls in tatters in the week-day rush.

Perhaps we should define this matter of speeding up. There is a rushing pace, which bars efficiency for all of us. Haste may still make waste in this year of grace, 1929. It is not the purpose of this article to determine what our rate of speed should be. But it is a protest against taking the preacher out of the class with the rest of us. Whatever pace the rest of us must go, in this modern race of life, the preacher must go too. Otherwise he will not be traveling with us, and if he travels not with us, his message will be only a far cry of his own imagination, and not the helpful hall of a comrade.

It is manifestly unfair to compare the professions with the trades. All service may rank the same with God, but when we discuss methods of work, allowance must be made for the difference between manual and mental labor. So far as the expenditure of energy is concerned, the efficiency expert could perhaps figure out an equation of the work of the carpenter and the lawyer. But for practical purposes, let us compare the preacher's job with that of other professional men.

Heroic tales are told of watch-dog wives who guard their husbands' study, protecting them from a thousand intrusions and interruptions. All honor to such. Why doesn't the lawyer expect the same devotion from his wife? We have yet to hear of a judge who reached the supreme bench, because his wife saw that his study hours were not interrupted.

Far be it from the writer of this article to belittle habits of study or to minimize the value of sermon prepara-

We had decided to close this discussion on the minister speeding up. It has been pretty much one sided, anyway. But this contribution from Mrs. Baird gives a still different slant to the whole discussion. She speaks, not as a minister, but as a minister's wife. And we think she says something worth while.

tion. But is there no other method of having both than luxurious leisure? The intelligent housewife today has standardized her task, and scheduled her time. Must the preacher have ample time for browsing, and move leisurely among his books full half his time in order to tell us on Sunday how to keep sweet and strong in a world that barely gives us time to read our favorite magazine?

Of course there will be a rising tide of protest against the implication that the preacher might hurry a little, along with the rest of us, that even his browsing might be done at odd moments, as ordinary mortals do theirs. Pulpit and pew may both arise to say, that it can't be done, that in this mad maelstrom of modern life, we must keep one group of people who do have time to study and meditate. And there isn't a doubt in the world that we do need the message of quietness and serenity, and that the preacher is the man to give it to us. But will he not add ruggedness and strength to that message, if he works it out under somewhat the same strenuous conditions under which he expects the rest of us to practice what he preaches?

Does the preacher need more of careful study than the lawyer or doctor or teacher? Does the practice of religion change more than the practice of medicine? When does the doctor do his professional reading? Now he does it, that is sure. Competition is keen in the medical profession, and the doctor who succeeds, reads the latest authorities with as great avidity, and perhaps greater accuracy than the average preacher reads the latest religious venture. Medical journals are as thoroughly thumbed as theological ones. But the doctor keeps office hours, performs operations, goes his round of calls, meets all-hour emergencies, and keeps up.

If the doctor's task seems too different

from the preacher's, consider the lawyer's. Blackstone is his Bible, and he knows it by constantly keeping up on it. Look at the average law library, and see if it looks so much easier than the books on the shelves of the preacher's study. And the lawyer studies long and arduous hours. Ask the most successful lawyer you know, when and how he does it, and see if he says, "O, I browse around a couple of hours after breakfast, and dip into every good thing that comes along." Doesn't he rather dig in, often by the midnight oil, patiently searching for exactly the right reference to fit his case. Nor does he usually talk much about his hours reserved for study. Someway we have a hunch, too, that the lawyer and the doctor are mulling over what they have read, as they drive the car or wait for dinner, that they are assimilating information which becomes a part of themselves.

But the best analogy is in the teacher, preferably the teacher of young people, whose work is the presentation of material in form that the mind will assimilate, and that will influence character formation. We are speaking, of course, of the teacher whose purpose and ideals are as high as the preacher's own. The teacher of such cultural subjects as history and literature serve the purpose of comparison best. Let the preacher who considers the preparation of two sermons a week as an arduous task, consider the presentation of several lessons daily to classes of young people. Compare the teaching of the World War or the American Poets in a way that will stand the acid test of credits as well as contribute to the making of American citizens, with your last Easter series, or the sermons of an evangelistic campaign. The comparison is not one of importance or results, but of the output of energy and time necessary to make either successful.

Now, preaching may be the highest calling in the world, but if it is, so much the more is it worth studying to make effective, and that without hot-house methods. The children of the world are wiser than the children of light. They keep abreast of a moving age, which standardizes, and schedules,—yes, and speeds up.

What's the answer? For the man who says it can't be done, that the minister can't speed up, that's his answer. There is no surer way of not ac-

(Continued on page 658)

New Idea In A Saturday Church Page

By R. B. Tarr

A NEW method of printing routine church news, a problem ever present in a daily newspaper office, has been devised by the Pontiac (Mich.) *Daily Press*, in co-operation with the Church Federation of that city.

What to do with announcements of Sunday Church services is always a problem for editors. Where space is at a premium it is often felt that the detailed announcement of regular services wastes valuable columns. To pare each announcement soon brings charges of favoritism from some source where a popular service or musical number has been left out. At its best the Church page is one on which it is difficult to satisfy everyone without disregarding space allotment for the day.

The *Pontiac Press* has consigned all routine announcements to a full page advertisement in which the Sunday notices of the 37 churches and missions are tabulated in seven columns under proper headings.

The top of the page is filled with an appropriate black and white drawing and with a brief explanation of the page.

The contents of each column, from left to right across the page, are: Church, location and minister; morning services with time; sermon topic; music; evening services; sermon topic; music. Vertically the churches are arranged alphabetically.

[illegible]

The Church Federation pays for six columns of the page and the paper, in view of the fact that it no longer need run the detailed announcements in its news columns, donates the other two columns of space.

For the newspaper three advantages are cited: First, six columns of space are contracted for in place of two to three columns previously; second, the space is on one contract rather than on 10 or 12 small accounts; third, the several columns of announcements are no longer sent through the editorial department as a regular Staturday news assignment. On the last item approximately the same amount of space is used, but the material is handled with considerable less effort under the new plan.

From the reader's viewpoint the tabulated page of church announcements enables anyone, and particularly a stranger in the city, to select the church he will attend either by denomination, minister, time of service, sermon topic or music by simply surveying the proper column on the page.

As proof of the spirit of co-operation which has brought the churches together in the Church Federation, every church in the city is given the same space and consideration, but the cost of the weekly page is divided by the Federation among its members in accordance with their ability to pay. This does not in any way affect the newspaper account as the Federation pays its share of the cost (six columns a week). But the small church, weak financially, if unable to pay at times, still receives the same consideration and its share of the cost will be carried by its stronger neighbors.

The page appears on Saturday afternoons. An additional church section is printed in which news of unusual church happenings are reported, but from this has been eliminated the columns of agate type formerly devoted to the Sunday announcements.

From Editor and Publisher Fourth Estate

INDIVIDUAL WORSHIP

I have never been to India, par excellence the land of worship. But I shall never forget watching at a respectful, and, I hope, not a prying, distance, the devotions of a Japanese woman in a Buddhist temple in Kobe. Of her agonized sincerity there was possible no more doubt than of one's existence. As I watched her, I remembered my Scottish mother's word to me as a little boy, "Never despise the gathering together of people for worship." I saw behind that Japanese woman the aspirant soul of the race. What a history it is! Could it all, this stretching of the human heart, this ache for the "something more" than our imprisoned, amputated life affords—could it possibly be illusory and frustrate? To think of our fellow men as individual worshippers is to love them, to believe in them, and to hope great things for them.

G. A. Johnston Ross; *Christian Worship And Its Future*; The Abingdon Press.

"No matter what his rank or position may be, the lover of books is the richest and the happiest of the children of men."—*Langford*.

On Speeding Up

(Continued from page 656)

complishing anything than to admit the impossibility of doing it. There are men in the pew, who sometimes marvel at the fact that the minister, who claims a claim on divine strength, is the last man to attempt the impossible. An adventure in faith is not for him. But in all fairness to sincere souls who cannot break new paths it must be admitted that there are ministers, who can not speed up, just as there are lawyers and doctors and teachers who travel a measured pace. Admit your limitations if you are that kind of a person. But if you still have something of the tang of youth left in your being, and believe that sermons and service could be worked out by new and different methods, try speeding up.

How to do it is an individual problem, but we strongly suspect that being in love with your job will furnish a good starting point. The demands of the parish must be met—which is another story—and the minister is not exempt from the demands which fall upon us all as members of families and communities. But his prime interest is in preaching, unless he has mistaken his calling. He will find "sermons in stones" and a good many other places besides between the two covers of a book. He will be in a constant attitude of mental sermonizing, as Gunga Din made a business of finding a water supply.

This is not to recommend haphazard methods or neglect of formal study and extensive reading. It is an offer to help on the speeding-up process by humanizing the methods of sermon preparation. By all means have a time and place for quiet consideration in general and in particular, of the message you speak from the pulpit, and keep to them as well as you can. But learn a lesson from the other walks of life, and do not make a fetish of the study hour. Your mind will work as well and as rapidly on theology and religion as the lawyer's, doctor's or teacher's will on the lines they live by. We suggest this as a starter. Seek out three successful men of different professions, not ministers, among your friends, and find out when they find time to do the necessary studying to keep up with their lines. Then look about you at the average man and woman, whether in trade or profession or home. Consider the members of your congregation, and how their time is spent. Aren't they all speeding up? What right have you to claim exemption? Hasn't the world suffered enough from the old monastic idea of putting its priests into seclusion? Must the hangover continue in the ministry of the modern world?

A DEMONSTRATION PROGRAM

The following Children's Day program used by the Crawford Memorial Methodist Episcopal Church of New York City

shows the possibilities of a demonstration service for this day. Those who attend are able to see just the work the school is doing. To many good members of the church it will be a revelation.

A DEMONSTRATION OF WHAT WE ARE DOING

Opening Song

Invocation—Mr. Charles D. Steurer, Superintendent of the Sunday School

Baptism of Children

Reception of Members

Awarding of Cross and Crown Pins

"What Our Demonstration Shows"—The Pastor

I. Beginners and Primary Department

Opening Song—"Can a Little Child"

Prayers—Morning, Evening, At Table, Golden Rule

Song Group—"The Best Book to Read"

"One Door and Only One"

"Jesus Loves the Little Children"

Memory Verses—The Last Verse of the Bible, the First Verse of the Bible, the People's Verse and the Children's Verse

Song—"I Know My Mother Loves Me"

Collection Verses

Recitation

Recitation

Song by the Class—"Jesus Loves Me This I Know"

II. The Junior Department

Opening Prayer of the First Year

Grace at Table

The Evening Prayer for Sanctification and Protection

The Church Prayer

The Liturgical Prayer

The Sanctus

The Love Chapter

Books of the Bible (The Old Testament)

The Faith Chapter

A. B. C. Verses—The Junior Department

Song—The Junior Department

Collection Recitative

III. The Intermediate Department

Description of Models

The Lamp

Jerusalem

The Wall of Jerusalem and Its Ancient Gates

The Tabernacle

The Tabernacle Furniture

The Altar of Incense

The Golden Candlestick

The Table of Shewbread

The Ark of the Covenant

The Brazen Laver

Song—Twenty-third Psalm

Benediction

THE CONFESSION IN RESPONSIVE SERVICE

The following arrangement of John Oxenham's *The Confession* was made and used by Edwin A. Ralph, minister of Bethlehem Congregational Church, Cleveland, Ohio. It was featured in the Good Friday Service of that church.

Congregation. And hast thou help for such as me,

Sin-weary, stained, forlorn?

Choir. Yea, then—if not for such as these

To what end was I born?

Congregation. But I have strayed so far away,

So oft forgotten thee.

Choir. No smallest thing that thou hast done

But was all known to me.

Congregation. And I have followed other gods,

And brought thy name to shame.

Choir. It was to win thee back from them

I wore the crown of thorn.

Congregation. And, spite of all thou canst forgive,

And still attend my cry?

Choir. Dear heart, for this end I did live,

To this end did I die.

Congregation. And if I fall away again,

And bring thy name to shame?

Choir. I'll find thee out where'er thou art

And still thy love will claim.

Congregation. All this for me whose constant lack

Doth cause thee constant pain?

Choir. For this I lived, for this I died,

For this I live again.

—O—

A HYMN FOR CHILDREN'S DAY

Faith Of Our Children

By Neil C. Crawford

Faith of our children we will build,
Till every heart with love is filled,
We'll teach the truth of God above
Expressed in terms of social love.

Refrain

Faith of our children, holy faith,
We will be true to Thee till death.

We'll teach the truth as love knows how,
Till every heart in prayer shall bow,
How sweet would be our children's fate,
If they learned love instead of hate.

They'll bring on earth peace and good will,

They'll teach the truth of Calvary's hill,
On us shall rest a holy part
To build pure love in every heart.

WHAT TO DO IN JUNE

A Department of Reminders

Special Days

June 9	Children's Day
June 11	St. Barnabas
June 16	Father's Day
June 24	St. John, Baptist
June 29	St. Peter

Notable Birthdays

June 5, 459 B.C.	Socrates
June 9, 1792	John Howard Payne
June 10, 1841	Henry M. Stanley
June 14, 1812	Harriet Beecher Stowe
June 17, 1703	John Wesley

WHAT TO DO IN JUNE

Children's Day

Children's Day should be made one of the outstanding features of the month. A great deal of planning should go into its program. The very best material available should be secured from your denominational headquarters. A combination service including both the Sunday school and the church has been very successfully held in many places. This will bring together all departments of the Sunday school from the very smallest tots to the adults and also the members of the church who do not attend Sunday school. The best type of program will be that which features most largely the little folks, even though their lisping voices can not be heard in all parts of the church, yet their presence on the platform is an inspiration.

Incorporate into some part of the program an exercise that features a little baby. Have a young mother bring her baby to the platform, place it in a cradle and rock it gently while a group of little girls gather around, holding flowers in their hands and peering into the cradle. A soloist, preferably a young girl or young matron, can sing some beautiful child's song suitable to the occasion. Fill the program with recitations and dramatics, all parts being taken by the children. The church should be lavishly decorated. Country churches and churches in small communities can reap the benefits of flowers from private gardens or gathered from nearby woods. The folks in the great cities will probably have to content themselves with hot-house decorations. But whatever the source, secure flowers for this great occasion.

The Last Day of School

Of all the days on the calendar, this one makes the greatest appeal to the young folks. How they do like to get out of school, and what a noise they make as they rush along the streets in wild exuberance of spirits. The occasion furnishes an opportunity for the minister to preach an appropriate sermon. He does not have to have the graduating class of any high school in his audience either. There will be people there who have children getting out of school and they will appreciate his message, which should center around the

IMPERIAL THINKING

By Paul H. Yourd

Supremely blest is he
Within whose heart
There dwells ambition,
Hope and noble love;
Whom nature finds,
With all her various moods,
An ardent lover,
And to whom she speaks
In her delightful tongue;
Who revels in
Companionship of books,
Imbibing there
The lifeblood of immortals;
Whose response to music
Is as the Æolian harp
To fingering of muses of the air;
And whose life is enriched
By friendships true;
For then the thought
Of such an one cannot
Be mean or common,
It perforce must be
Imperial.

To think imperially is the right
Of every being that draws breath;
It is the priceless treasure
Of the mind of man;
It is the power alone that satisfies,
And makes men great.

theme of education. What is education for? Is it worth while?

The College Club

In these days of higher education nearly every church has a group of young people away at school. They are coming home this month and will at least drop in to see how the old church looks. Unless something is done for them and some interest shown in them, there is a tendency for them to drift away from the church and Sunday school. Organize a class in the Sunday school especially for them, and secure some young college graduate to teach this class. Within a few days after the college group returns have a social or entertainment for them in keeping with local customs and traditions. This will be very appealing and will prove a strong tie holding their allegiance to the church.

Daily Vacation Bible Schools

The best time for holding the daily vacation Bible school is immediately after the public school is out. Some churches will conduct a course of study independent of other organizations. In many communities, however, a united effort has been found most successful. A group of churches in a given section of the city often unites for the vacation Bible school. Large communities have the plan sponsored by an interdenominational council of Religious Education. The plan has been thoroughly tested and found to be successful. Detailed infor-

mation as to procedure by those who have not yet carried on the work may be secured from the state Sunday school association or from denominational headquarters.

Summer Camps

Nearly every important magazine that one reads these days contains advertisements about summer camps. They are the popular thing. It is important, however, that in promoting the summer camp idea, one knows just exactly what he is doing. What is it that you want your young people to get out of a summer camp experience? What kind of summer camp is best adapted to the needs of your young people? The most sensible thing to do is to make a survey of the needs of your young people and then to find the proper camps for them. If you have a group of Boy Scouts the natural place for them to go is the Scout camps, but the question is, what kind of leadership are they going to get there? Is it the right kind? Y. M. C. A. camps are very popular, also Y. W. C. A. camps. Of course the denominations are now promoting summer camps of various types, and loyalty to the denomination requires that groups be sent to their camps. In addition there are many private camps that are quite worth while. The thing to do is to make a careful study of the camp possibilities and choose the camps suited to your local needs.

Other Outdoor Activities

There will probably be only a small proportion of your young people who can attend summer camps. The rest have to stay at home. They should not be overlooked, and plans should be made for their recreation. Sunday school classes should be encouraged to have some type of outdoor activities. An afternoon's hike, a wild-flower excursion to the woods, or something of this nature is worth while.

Summer Services

It is exceedingly difficult to get people to go to church twice on Sunday during the summer time. There are a number of things that might be done in regard to summer services during the months of June, July and August. Union evening services have been successful. Outdoor services, weather permitting, are attractive. Sometimes the public park can be used for a church gathering. If outdoor meetings are to be held have a nearby church in readiness for use, should the weather prove inclement.

Guest Preachers

The matter of pulpit supplies during your vacation period should be arranged immediately. If you are going to have a service all through the summer and have your pulpit occupied by a guest preacher, have all the details of the services worked out in advance so as to avoid embarrassment for the visitor.

The Editorial Page

The Limitations of the Intellectual Pulpit

JUST how much energy should we spend to restore the intellectual supremacy of the pulpit?

I am well acquainted with the view of the leaders who feel that such a restoration is the specific religious need of the hour. They point out that intellectual supremacy has passed from the church to the university. The minister is no longer the intellectual leader of his community. Others have supplanted him. There has been, as a result, a loss of contact with the intellectual life. Restore the intellectual supremacy of the pulpit, they argue, and all will be well.

To my mind there are a number of reasons why such reasoning is not final.

First, if there is any restoration needed in the pulpit it is not of the intellect but of evangelistic passion. The appeal of Pentecost was not the intellectual one. The cleavage of the masses of people from the church offers a much more serious situation than a cleavage with intellect. The tragedy of the church today is not that a few intellectual leaders feel that the ministers are behind the times, but that masses of folks who know the burdens of life feel that it has no heart.

Secondly, and even more vital is this, the problems of humanity are psychological and not intellectual. There may have been a day when this was not true. We assume, with a fair degree of authority, that in some time in the past, worshippers were interested in intellectual questions. They seemed to be interested in abstract problems of theology, ethics and politics. But if such a day did actually exist in the past, it certainly does not exist now. The new developments in psychology have clearly revealed that the problems of the people are psychological. Their struggles are for social adjustment. The intellectual pulpit is sure to miss in the treatment of these difficulties.

A third way in which the intellectual ministry errs, is in its attitude toward pastoral calling. The intellectualist feels that his power is in the pulpit. He disparages the work of pastoral calling. The people who need him should come to church. The whole trend of modern thinking is against this logic. No physician can make a successful diagnosis "en masse." Yet the intellectualist feels that he can diagnose for the ills of a congregation through a sermon. Like most shot-gun remedies, it reaches but few ills.

The burdens of the world are heavy, but they are mostly individual ills in the last analysis. Spiritual treatment must be individual and direct. The successful practitioner will diagnose each case before he prescribes his remedy. The pastor must assume the laboratory method of the scientist. If the scientific method supposes anything, it is a constant search to find the final truth.

Many ministers who like to pose as men of scientific mind, spend more time in pulpit utterances than they do in the laboratory processes. Cases are more apt to mean good sermon material than opportunities for Christian helpfulness.

It may be that the church needs to restore the intellectual pulpit. But I am not convinced. I would prefer to help restore the zeal of Pentecost.

A Practical Way to Find Time to Grow

"I LIKE my church but I am too busy. I ought to have more time to read and think."

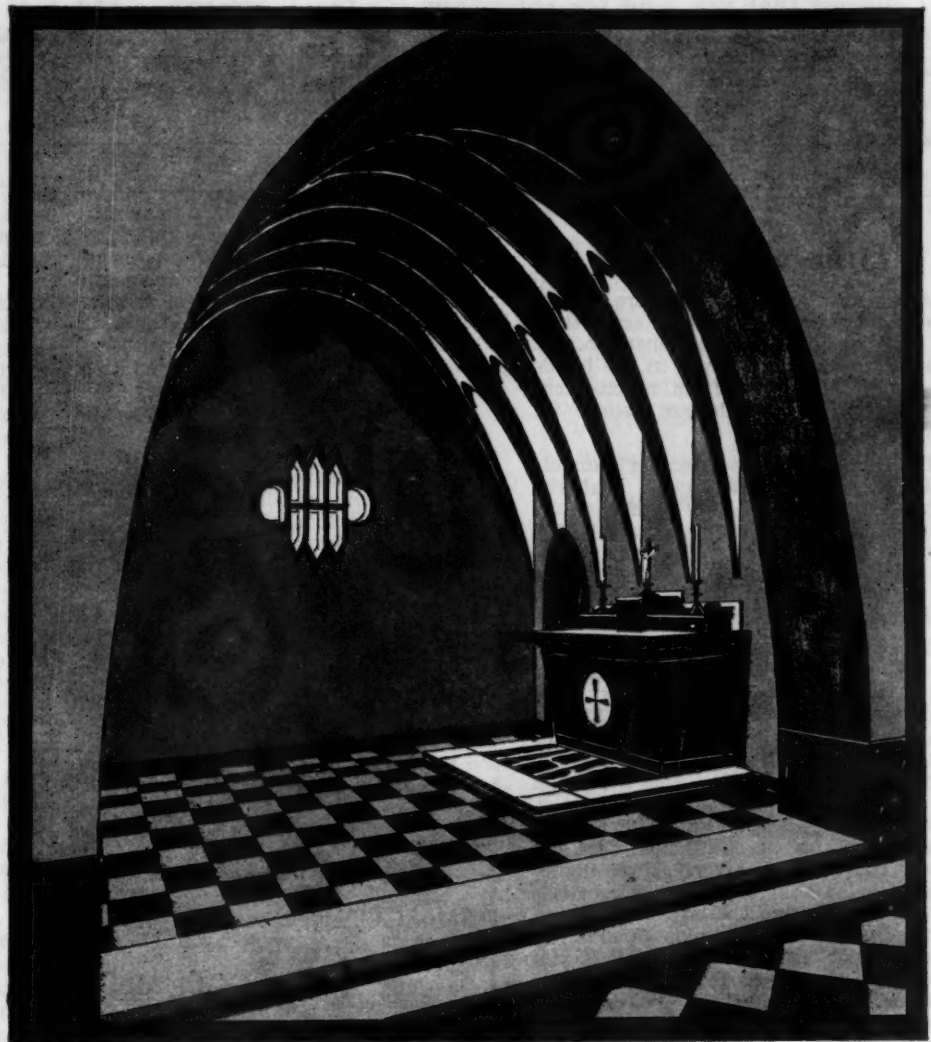
I have heard this a hundred times from as many ministers. It is one of the perplexing personal problems of the profession. Churches are busy places these days, and there is little time to read and think. Little time to think great principles through. Machinery threatens to become master of the man.

But, after all, it doesn't do much good to protest without reaching a practical solution. There are men who have busy churches who still find time to read. We are told that President Hoover has always found time to read despite his busy life which has taken him around the world. Most men who really desire to read will find the way. But the problem is there, never-the-less.

But ministers are fortunate in one respect. Church work grows light in the summer months. Ministers are usually able to arrange fairly long vacations. The standard vacation in the business world is two weeks. Most ministers have more time than that. They may need it for relaxation. But they can utilize it for catching up with the intellectual world.

One way is to plan to do a self-prescribed course of reading during the vacation. During the days at the farm, seashore or mountain, plan to read thoroughly several worth-while books. With all of the recommendation services now available for ministers, there ought to be little difficulty in selecting books which are worth the time and effort. Read and think. Read thoroughly. Think things through.

But better yet, plan to use some weeks in one of the good summer courses offered by recognized universities and seminaries. These offer an opportunity not alone to get facts and new light but the contact with dynamic personalities in their respective fields. The editing of a magazine on church management is a very much specialized task. It can't help narrowing an individual, unless he fights against it. Yet I presume that I find more time for reading than most ministers. I usually read four or five books each week—all of them outside of office hours. And the very idea I have been trying to sell pastors through this editorial I have sold myself. I am going to summer school.



How would the congregation respond to such a change ?

HOW difficult it is to keep the old church presentable in face of depreciation and "competition," when there is little money available!

But it is not an impossible problem! Fortunately there is today an economical way in which the atmosphere of the old church can be altered, improved, rejuvenated.

The old-fashioned, shabby floors in such churches—dusty, noisy and unsanitary, cold and hard—can be easily replaced with the same handsome, sanitary, sound-deadening Bonded Floors that have been installed in up-to-date churches all over the country. Nothing else will so completely "re-new" an interior—at proportionately low cost—as will these attractive cork-composition floors.

Resilient floors of *Sealex* Linoleum and *Sealex* Treadlite Tiles contribute richly to quiet, comfort and beauty.

They are pleasant to walk upon and deaden sound to such a degree that the distracting noise of moving feet or benches is never heard. They provide excellent insulation—are never cold or drafty. Their smooth sanitary surface is free from cracks in which dirt could collect and they are easily kept dust-free and spotlessly clean.

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I suggest that you send for announcements to the schools listed on another page in this issue. Find out what they have to offer. Find out what it is going to cost you. Find out what you will

receive. And I think that you will reach the same conclusion that I do. It offers a wonderful opportunity for the busy minister to pick up and catch up.

As the World Goes By— Strange Censorship

As we have said before, we are against about every form of literary censorship. It is dangerous and un-American. It places an autocratic power in the hands of a few individuals, from which there is no appeal. You do not believe it? Then read this.

In Memphis, Tennessee, the municipal board of censors decided that the motion picture, *The King of Kings*, was unfit for the inhabitants to see. This picture has delighted millions of Christians of various sects. We urged people in our city to see it. But this board of Memphis put the ban on it.

The theater owners appealed to the circuit court. This court decided that the board of censors was in error. The finding of the court was that the picture was not "lewd, indecent, inimical or hurtful to public morals" within the meaning of the statute. But the board of censors appealed to the higher court. Both the appellate division and the supreme court of the state hold that the lower court was in error. These higher bodies ruled that there is no constitutional appeal from the board of censors. According to the *Memphis Commercial Appeal* this "results in a complete victory for the local censor board and means that no court of law can substitute its judgment for the judgment of the censor board in deciding what is lewd, indecent, or inimical."

An Episcopal View of the Community Church

A correspondent writes *The Living Church*, asking for advice on his relationship to a community church. His parish church is ten miles away and there is a community Protestant church in the village in which he lives. The answer of the Protestant Episcopal organ to that request is interesting.

First the editor points out the limitations of the community church.

"Obviously the community church cannot be the spiritual home of the educated Churchman. It is too narrow. It leaves out too much that he deems essential. It does not—it cannot—satisfy his cravings after the spiritual. It cannot give him the sacraments. No, 'Puzzled Reader' has no option but to keep up his membership in his parish church eight or ten miles away, and to attend its worship as often as he can."

But, of course, that doesn't settle the whole question. It is pointed out that there is an attitude of sympathy which the Churchman should take toward the community enterprise. There is a spiritual value in the community church and it may be a philanthropic center. So a further principle is stated.

"Secondly, but never firstly, be sympathetic with the Community Church. It is the only community religion that is possible under American conditions. Accept membership if it can be accorded on the distinct condition that such membership is subordinate to your real church membership. If called on to do committee work in benevolences or other distinctly good causes, do so if you can. Contribute to its support if you can do so without lessening your more important support to your parish church and the Church's Program. . . . And finally when your diocese starts its mission, your loyalty belongs there."

We have no argument with this. In fact, our opinion is that it states very clearly the logical position that the communicant of the Protestant Episcopal Church must take. But it is valuable information for the ministers who are working with difficult fields in the hope that the various sects can be brought together in one fold.

DEACON JONES' COLUMN

THE DEACON OBSERVES

That The Good Old Summer Time Will Soon Be Here: The Time When Church People Go Away On Vacations—forget to go to Church and let the Devil get in his work.

That there were 360 Ministers in attendance during the two weeks session of the Rural School of Religion held at Vanderbilt University, Nashville, Tennessee, representing 22 states and 26 denominations. The school was held in April.

That "Spiritually suspended in mid-air" because of the lack of religion, is the reason given by Dr. Davenport White as to why so many people today in America are flying off at tangents. If the deacon may be permitted to carry this nervous allusion a little farther, substitutes such as atheism, Christian Science and theosophy do not seem to stem the tide of suicides, mental aberrations, etc. Nothing but the unadulterated gospel of the man of Galilee has been found these twenty centuries as a true panacea for spiritual and physical ailments.

That Cardinal O'Connell in an address at Boston reveals it as his thought that the Einstein theory is a cloak to hide atheism. We would suspect such a statement from a mind which is still subject to Papal bulls of the fifteenth and sixteenth century. The Catholic Church

just can't see any scientific advance; it seems to realize that its hold is to keep its people from researching and independent thought.

That Julius Rosenwald, the Jewish philanthropist of Chicago has pledged a quarter million dollars to the endowment fund of the American University in Beirut, Syria. Here is a man from whom many Gentiles with money can take splendid example.

That a recent editorial in the *New York Times* paid deserved tribute to Neal Dow on the 125th anniversary of his birth. It called attention to the coincidence that it was the "Quaker from Maine" who inaugurated the prohibition movement in the U. S. and a "Quaker from California" who has now set about seriously toward the federal enforcement of the same.

That the age old question "How old is Ann" has now been replaced by "How do Preachers live?" It is only too true that the minister taken as an average receives less than his education and preparation would merit; however there are Preachers and then Preachers, etc., whose business ability gets them into difficulties. The Deacon knows three who slide through by not paying their bills.

That we will have crime and murder as long as guns and revolvers can be sold to anyone without registration or reservation; Put teeth into the law carrying concealed weapons such as the Jones' law does in liquor violations and we will have the answer to a happy solution of the banditry problem.

That compulsory military training has been dropped by De Pauw University; good! When will the other denominational colleges follow.

That now is the time to write your Senator and Representative in Congress to see that a worthy substitute bill is put through in place of the Sheppard Towner bill which expires June 20th, which will give the Mothers and children of the country a fighting chance. Give them as much of a chance as the Government appropriations for animal husbandry and research.

That twenty million people will die of starvation in the nine provinces of North China before spring unless help is forthcoming from America.

That at last the Community Church movement takes its place among the accredited co-operating agencies of American Christianity.

That what is needed in the country today is a national commission for research and study to tell wealthy old men how to dispense their funds rather than let some lawyer in drawing up the will suggest some remote and non-petual cause with little merit.

FACT No. 6**Ability to Repeat and the Short Term Campaign!****FOUR REPEAT CAMPAIGNS IN ONE DAY!**

Unless there is worth and merit to the man and method—the Church Financial Campaign Director is NOT invited back a second time.

APRIL 29th, 1929

was a red letter day in our history of eighteen years EXCLUSIVELY directing Church Financial Campaigns since

FOUR MINISTERS

for whom we had directed campaigns six, eight and nine years ago requested our services in churches they are now serving:—

DR. H. C. HADLEY. Louisville, Ky.
REV. A. K. WALBORN. Spokane, Wash.
REV. A. M. BENANDER. Boston, Mass.
DR. S. G. HAGGLUND. Boston, Mass.

DATING NOW FOR NEXT FALL

Originator of the short-term (5 to 10 days intensive) campaign as applied to churches.

State Your Problem To
H. H. PATTERSON
Originator and Director
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903 East 150 St. Cleveland, O.
"18th Year Without a Peer"

Director of the first professionally operated Church Financial Campaign in the country.

Why did the People's Church, East Lansing, Mich., where the Michigan State Agricultural College is located, also the College Church of 1,100 members, which is supported by the National Boards and State Synods of the Baptist, Congregational, Methodist and Presbyterian Churches, choose us to direct their campaign for \$150,000? There's a reason.

The Ten Commandments of Social Justice.**I.**

I am the Lord thy God, but thou shalt remember that I am also the God of all the earth. I have no favorite children. The Negro and the Hindu, the Chinese, Japanese, Russian and Mexican are all my beloved children.

II.

Thou shalt not measure a city's greatness by its population or its bank clearings alone, but also by its low infant mortality, its homes, playgrounds, libraries, schools and hospitals, and its low record for bootlegging, prostitution, robbery and murder.

III.

Thou shalt remember that no civilization can rise above the level of its respect for and ideals of womanhood.

IV.

Thou shalt remember thine own sins and build no prisons for revenge and punishment, but make thy courts clinics for the soul and thy jails hospitals for moral diseases.

V.

Thou shalt remember that the end-product of industry is not goods or dividends, but the kind of men and women whose lives are molded by that industry.

VI.

Thou shalt press on from political democracy toward industrial democracy, remembering that no man is good enough or wise enough to govern another man without his consent, and that, in addition to a living wage, every man craves a reasonable share in determining the conditions under which he labors.

VII.

Thou shalt outlaw war and make no threatening gestures either with great navies or vast military preparations against thy neighbor.

VIII.

Thou shalt honor men for character and service alone, and dishonor none

because of race, color or previous condition of servitude.

IX.

Thou shalt not bear false witness against thy neighbor by malicious propaganda or colored news, or by calling him contemptuous names such as Dago, Chink, Jap, Wop, Nigger or Sheeny.

X.

Thou shalt remember that when thine own ancestors were savages and barbarians other men brought them the saving and civilizing Christian gospel. Now that thou art rich and prosperous, beware lest thou export to Asia and Africa only thy science and efficiency, thy war-ships, goods and moving picture films, and forget the Christian message and the Christlike spirit also.

The Literary Digest.

Rules For Electric Lights

The First Baptist Church of Shreveport, Louisiana, found that the cost of electric lights was running too high. Some of the following rules for use were drawn up and published in the church calendar. Perhaps you may want to take similar action.

Turn off a light (or lights) whenever you find one burning which is not being used.

Always turn off the lights when a meeting is over, and especially if you are the last one to leave the room.

Do not turn on lights earlier than is absolutely necessary in connection with classes and other meetings.

Do not put on more light than is absolutely necessary for your meeting. For instance, if a meeting is in the front end of the auditorium, lights will not be needed in the rear of the auditorium or in the balcony, and vice versa.

Remember, this is YOUR money that is being spent. Help conserve it.

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September 19, 1928.

M. P. MOLLER COMPANY,
Hagerstown, Md.

Dear Sirs:

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Wishing you future success, I am

Truly yours,

ALEXANDER MCCURDY
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From Jacob To Israel

A Sermon

By John Andrew Holmes, Lakewood, Ohio



Text: Genesis 32:3—33:1.

I WISH to interpret to you the story of Jacob's wrestle with God.

In attempting to do so, I shall work at a certain disadvantage. For I do not comprehend it myself. Indeed, after reading what a score of authors have to offer about this baffling passage, I feel satisfied that it was the same with every one of them.

If this were merely a literal narrative of prosaic fact, it would be easy enough to empty out its entire meaning, even as we turn a peck of potatoes out of a basket. But a profound work of the religious imagination differs from an open basket of exact statements. It stores its great significance imperishably, but it does not readily yield it up.

It is so with many of the words of Jesus. The world can never forget them, yet can the world hope ever to comprehend them?

A poet—as Mr. Dooley once remarked to Mr. Hennessey—is a man who cannot say what he means. The author of this story of Jacob had something in his poet heart which was beyond the power of language to express. He had to be content with suggesting it, and so he used this narrative, which means much more than it says.

It may be that it holds more of meaning than I have been able to glimpse, but I can report no more than I seem to discern in these depths. Or possibly I may have found things here which the inspired writer did not intend, though if so, we should not let this worry us. For doubtless I overlook enough in other texts to balance the account, and at any rate I shall not speak in vain, if only what I say proves helpful in your lives.

What I seem to see, then, is this: A highly imaginative description of a most momentous crisis in the life of a soul. Around this main trunk are entwined accounts, to us relatively unimportant, of the rise of certain Hebrew customs.

For one thing, why was it taboo to eat the sciatic muscle of the ox? Because a sciatic muscle had been touched by Jehovah. Once, in a wrestle, Je-

hovah had strained the sinew of Grandfather Jacob's hip.

Again, why was there a sanctuary at Peniel? Because of a notable experience of Jacob at that place, as it was because of other experiences of the same patriarch with the same God and his angels, that three other holy places had severally been established. And why was the sanctuary called "Peniel?" Because there the same great ancestor of Israel had seen the face of God, yet had lived to tell the story—for "Peniel" means "The Face of God."

Still again, why was their nation called not Jacob, but Israel? Because Jacob had struggled with God, and therefore was re-named "Israel," which means "Struggler with God."

But with those subordinate elements I need not consume your time. They served their principal purposes millenniums ago. The generations which cared most to understand them found their interpretations lying close to the surface of the narrative, and in plain sight from its banks. What remains for us to do is to fathom the waters of a deep pool of religious meaning.

Consider first this: Jacob had met his God.

You know the life-story of this man. He had deceived his aged father. He had beaten his brother out of his birthright and had stolen his blessing. During a period of seven years, he had been systematically defrauding his uncle. Now, having escaped from his latest misdeeds, he was returning to his native land, where he needs must face his earlier sins. As Laban had chased him part way, now Esau was advancing with threatening mien to meet him; and Jacob was afraid.

This wild, fierce brother of his—how Jacob trembled at the thought of him! Remembering how in his earlier days he had so craftily injured Esau, he had now sent messengers to him to speak softly. But here were the messengers returned, with no more heartening message than this: "He cometh to meet thee, and four hundred men with him!"

"Then," says the narrative, "Jacob was greatly afraid, and was distressed." To stand in peril of punishment hurt Jacob's conscience! So he took every possible measure to break the shock of the impending clash.

He divided his company into two companies, so that if one must be exterminated, the other might escape. One man after another he sent to meet Esau, each leading a large flock as a present. For Jacob was generous—when scared. Those men he instructed to refer to him as servant to his brother, whom he bade them call "My Lord Esau." For Jacob was humble—when scared.

After the men, he sent his family. First, those of his family whom he would least unwillingly lose. Only last of the group sent he his favorite wife and his favorite son.

Yet was there one person upon whom Jacob looked with greater favor than on any of these. That person was the apple of his eye. I refer to none other than Jacob himself. So Jacob went last of all. Or rather, he stood waiting in the dark on the near side of the Jabbok. Jacob was scared out of his boots, and is it any wonder that he began to see things in the dark?

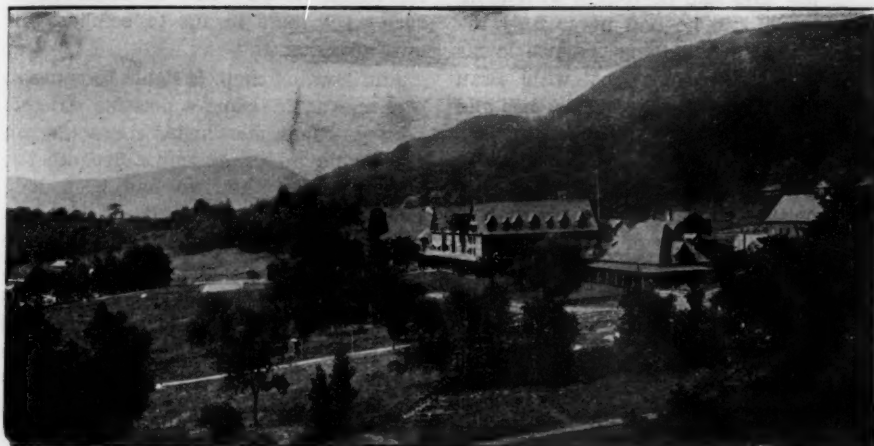
Sometimes a minister is criticised because he preaches so little of the fear of hell. But it seems a pity that he needs to preach it even as much as he does. There are motives for turning to the right so much more respectable than any which the fires of hell can forge that in attempting to scare his people out of their sins he little less than insults them. No wonder he shrinks from such a course. Yet there is plenty, not in the next world alone, but also in the present one, to scare wrong-doers stiff, and there are men so impervious to worthier motives that nothing can bring them definitely to meet God except a great and impressive fear.

Such a fear was doing its work in the heart of that scoundrel Jacob. Cowering there in the dark, because so frightened to think of meeting his brother, he had come face to face with God.

It was when Jacob had stolen Esau's blessing that first he beheld Jehovah, exclaiming, "How dreadful is this place!" It was when running away from the uncle whom he had injured that he saw God's host at Mahanaim. And now likewise, as alone in the darkness he thought on his sins, he was experiencing the most vivid sense of God in all his checkered career.

It was not only that Jacob had met

Silver Bay Vacation Conference



THE SILVER BAY conference offers a unique combination of study and recreation. There is one session of an hour and a half each morning and one evening session. The rest of the time is free for recreation, rest, informal discussions and friendly visitation. Among the speakers who will appear in the 1929 conference are DEAN JOHN W. WITHERS, DR. FRANK D. BOYNTON, FRED B. SMITH, HONORABLE CARL E. MILLIKIN and REV. ARTHUR E. HOWARD of England.

his God, but as I ask you to note in the second place, he had met in middle age the God whom in his youth he had met, but had disobeyed.

What a remarkable experience he had had at Bethel! Having wronged his brother, his eyes had there been opened to a vision of a heavenly ladder, down and up which came and went God's angels; and there at the head of the ladder stood God himself. In those days of his youth, when sin was not yet an old thing in his heart, meeting God involved no such struggle as at present. Indeed, no sooner had he seen Jehovah than he poured out oil before him and vowed a vow to him.

But now he had become confirmed in an evil life. His solemn pledge at Bethel had not been kept, and here was he at middle age, afraid alike of Laban behind him and of Esau before him, while God himself was grappling with him in a tremendous and terrible encounter.

It is one thing to meet God in youth, quite another thing to come upon him in middle age. If during the years intervening one has been faithful to him, God has become a prized companion, but if one has refused to obey him and has avoided him, it is now become a frightful thing to meet him, meaning either flight or struggle. Often it entails a time of darkness and of wrestling through long hours, as now it did

upon Jacob. Many a man other than that patriarch has felt the hurt of such an experience even down to old age.

Boys and girls, youths and maidens, when will you come to conclusions with God? While still you are young, while sin in you still is weak, nor yet entrenched in your lives? While your vision of God is still of heavenly ladders, down and up which the angels are moving like shuttles which weave the earth and the sky into a single garment? Or will you wait, with Jacob, a score of selfish and dishonorable years, until you can meet God only in your darkness and to grapple with him?

I ask you to meet him now, by the ladders of Bethel, rather than wait to meet him by the ford of the Jabbok. With tears and struggles would you encounter him in middle age, and at the best your inner life would go limping until your death.

Every evangelist will tell you, out of his experience in driving men to God, how many a man of mature years has met his Creator in all the darkness and terror in which Jacob struggled by the brook Jabbok. But such is not the normal way to make one's peace with God. You may meet God now, youths and maidens, on your own terms. You may meet him, not in the darkness by the river Jabbok, but in the morning light, by the heavenly ladders. Such is the privilege of youth.

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In the third place, consider this: As Jacob struggled there in the night, what at first seemed to him a wrestle with a man became in his eyes a struggle with God.

All his days had he fought with man, but in so doing he had never fully realized that he was doing violence to his religion. He had fought with Esau while making vows to God; he had fought with Laban, and prayed to God. Never had he allowed his relations with men to interfere with his relations with God, neither had he allowed his religion to stand in the way of his immorality. He it was, I suspect, who coined the proverb, "Business is business." And he it may well have been who first demanded that his minister stick to religion, instead of preaching on how the members of his congregation got their money.

But now, out there in the dark, all his fears of meeting his injured brother took objective form before his eyes, till he felt that he was wrestling with a powerful opponent. Hour after hour, throughout the night, he struggled, and the one with whom he was wrestling was a man. Until there shot into his soul a gleam of light from the dawn of day, and behold, the one who had pitted himself against him was God!

"O brother man, fold to thy heart thy brother;

Where pity dwells, the peace of God is there;

To worship rightly is to love each other,

Each smile a hymn, each kindly deed a prayer."

Last of all, consider this: that this wrestle was between the human and the divine in Jacob.

Of course, it is unnecessary to remark that it was not a physical combat. What our author has written of was an inner experience of the heart, and Jacob's heart was fitted to be the scene of a mighty wrestling match. For the human and the divine were both strong in Jacob. His conduct was very human, but his faith was divine enough. The two had not yet become assimilated to each other, but both alike were robust.

No less than four times in the meager record of Jacob's life, does his sense of divine persons become so vivid that he seems to behold them in bodily form, and to deal with them as man with man. Even on the eve of this Jabbok encounter, we hear him talking with God. "I am not worthy," he confesses, "of the least of all thy loving kindnesses... which thou hast showed; for with my staff"—just a stick cut from a tree—"I passed over this Jordan, and now I am become two companies. Deliver me, I pray thee...." Jacob was a man of deep sense of God.

But over against his divine faith stood

his human immorality. He was selfish, grasping and knavish. Every man he ever had dealt with—so far as we have knowledge—he had injured. His father, his brother, his uncle,—who was also his father-in-law,—had he regarded in turn as a mere means to compass his own advancement.

And now, as there is liable to come in any man's life, came a decisive struggle between the human in his character and the divine in his religion. Because the fight between the two had been long delayed, it was long-drawn out and terrible, and it left him a cripple. But he came out of the struggle a better man. And as he passed over Mt. Peniel, and the sun rose upon him, while men could see that in some ways he was still the same man, yet they were impelled to exclaim: "How different he is! His walk is not what it used to be. God has touched him, and left his mark upon him."

This is the deeper meaning in the change of his name. At the break of day, in harmony with the ancient belief that spirits cannot bear the light, the Spirit with whom he was wrestling said, "Let me go." Then Jacob answered to know his opponent's name, though well he knew that he had been wrestling with God.

Why God declined to tell him his name, I cannot say, but this is clear, that in those times names meant more than they mean today. Names were chosen then, not, as often we choose them, merely for euphony, but rather for the expression of character. When Jacob asked for the name of God, he was really seeking to learn not who God is, but what he is.

Likewise, when God conferred a new name on Jacob, there was genuine significance in the act. Jacob had requested a blessing and the blessing which he received out of that struggle is indicated by the new name which was then conferred upon him. He had been known as Jacob,—"Usurper,"—because he had stolen a position which belonged to another. His character as supplanter had been shown from the day of his birth, and in his youth and his maturity alike the name then given him had been amply justified. But now his name was changed to Israel, and this means that something different was coming to pass in his character. Henceforth he was to be known by name not for his ill-famed victory over his brother, but for a noble triumph in a struggle with God. In a supreme experience had he prevailed, and the victory he had won was a divine one. Henceforth therefore he was to be known as the Struggler with God, or in the Hebrew language, Israel.

Doubtless few in this congregation
(Continued on page 672)

The Technic Of The Go-Getter Adult Class

By W. Edward Raffety

Professor of Religious Education, University of Redlands, Redlands, California

AMONG church school leaders it is customary to refer to the adult division as the general organization unit for adults in the church school. Within this division there may be departments, e. g., men's department, women's department, extension or home department, etc. This is the accurate nomenclature educationally acceptable. Manifestly then, the units within the departments are the classes, or other small groups. In many church schools little is heard of the word division; it is more often department. Still in other schools, large or small, it is the class that looms biggest on the horizon, as the chief organizational interest for church school adults. It seems therefore logical to follow our last article by another devoted to that unit which is of first importance in most schools; viz., *the class*. Having considered "The Go-Getter Adult Class: Its Areas and Aims," we now turn to the organizational technic of such a class.

The expression, "Go-Getter," as was fully explained last month, is taken from Peter B. Kyne's book, *The Go-Getter*, and is used not as a suggested class name, but rather to indicate a class spirit, the will to win.

One. The go-getter class recognizes and accepts seven major areas of interest. It will be recalled that these seven are: (1) Religious Instruction and Reading, (2) Public Worship and Private Devotions, (3) Personal Evangelism and Class Extension, (4) Community Service and Missions, (5) Recreation and Sociability, (6) Membership and Publicity, (7) Stewardship and Finances. These fields grip the imagination at once with a challenge strong and abiding. The adult class that throws itself intelligently and continuously into such service is the class that makes good. How much better to accept such a comprehensive sevenfold opportunity as a perennial privilege and policy than segmentally, spasmodically to over-emphasize one or two of these. The most ambitious class, organized to study systematically and serve in these major areas of Christian endeavor, will find problems and pleasures a-plenty for years to come. These are definite enough and challenging enough to help any class to start right, and to start right away.

Almost any of these areas present

broad acres to be intensively cultivated. Together they constitute a real Kingdom task. Some one may be recalling the poem of Edgar Guest which starts:

Somebody said, it couldn't be done;
But he, with a chuckle, replied,
Maybe it couldn't, but he would be one
Who wouldn't say so until he'd tried.

Two. The go-getter class, having chosen for itself major areas of Christian thought and service, sets up such definite aims as will enable it to enlist its entire membership in a triumphant procession straight across every one of these fields. The challenging aims, one for each interest, as formulated last month, may be restated as follows: (1) A trained leadership, using best materials and methods; (2) genuine public worship and enriched personal lives; (3) aggressive personal evangelism and class extension; (4) a passion for service and world missions; (5) adequate recreation and fun-time fellowships; (6) a maximum membership from available constituency; (7) a stewardship that guarantees a generous budget.

Each goal or aim really is a slogan. Slogan comes from the Gaelic *sluagh-gairm*, which literally means an army yell or rallying cry. Exactly what some adult classes need! Not only does the world give way to the determined man, the determined class turns defeats into victories. That's the genius of the go-getter class. If some one objects to such an array of potential achievements, let him be reminded of that great missionary's motto, "Attempt great things for God; expect great things from God," and also consider again the counsel of Shakespeare:

Our doubts are traitors, and make us lose the good
We oft might win, by fearing to attempt.

Three. The go-getter class adopts a commission form of organization, dividing its entire membership, if large, into seven groups or commissions, a commission for each of its major areas, or if a class be small, it is divided into five commissions, in which case some of the interests may be combined. This commission form of class functioning is a most

practical demonstration of the fact that all members should be officially located and held responsible for definite phases of the total program of the class. In the go-getter

class there are no unattached floaters. Each member is expected to render service, and should count it a privilege to be worthy of a great expectancy. For, in the words of Robert Browning, "all service ranks the same with God—there is no last or first." All are servants true to a sacred trust.

Four. The go-getter class makes ample provision for each commission to function efficiently in the field of interest for which it carries initial responsibility. While it is true that the whole class is vitally interested in its whole program, the division of labor is as important here as in the industrial world. Each group may feel that the interest of each is the concern of all. All of which adds incentive and makes possible achievement. Such leadership, books, pamphlets, and periodicals are at the disposal of each commission as will point the way to largest class contribution through research, study, and definite constructive action. Not one commission should ever fail; however, we recall that Confucius wisely said, "our greatest glory is not in never failing, but in rising every time we fail." This is always the spirit of the go-getter class.

Five. The go-getter class places every new member in one of the seven or five commission groups, and, as far as possible, in the group of his first choice. This is democratic and sensible. Adults are not children. Their preferences should have courteous consideration. Specific interest means successful and loyal service, therefore, greatest good to the greatest number. Every member properly placed, and at his best, for the sake of the cause espoused by his commission, and with a will to win; this is the go-getter class ideal.

Six. The go-getter class, if it has twenty-one or more members, elects seven class officers with specific commission responsibility for each, as follows:

- (1) *Teacher*, who serves as Director of Commission One: Religious Instruction and Reading
- (2) *President*, who serves as Director of Commission Two: Public Worship and Private Devotions.

- (3) *First Vice-President*, who serves as Director of Commission Three: Personal Evangelism and Class Extension.
- (4) *Second Vice-President*, who serves as Director of Commission Four: Community Service and Missions.
- (5) *Third Vice-President*, who serves as Director of Commission Five: Recreation and Sociability.
- (6) *Secretary*, who serves as Director of Commission Six: Membership and Publicity.
- (7) *Treasurer*, who serves as Director of Commission Seven: Stewardship and Finances.

In this commission form of organization, it is plainly evident that the go-getter class expects every officer, as well as every member, to do his duty. There is no place for figure-heads or crown-heads. Each officer functions as a leader, a director. He is chosen because of his general promotional ability plus more or less intimate knowledge of the field in which his commission must make good. On his part, it means a willingness to study that he may serve. In front of his eyes each morning, as he starts a new day, is this motto: cease to learn, cease to lead. Fortunately for him, leadership-training literature is available. He should dare to do gloriously, humbly, for the sake of his fellows and his Lord.

Seven. The go-getter class, if it has twenty members, or less, elects five class officers to function as follows:

- (1) *Teacher*, who serves as Director of Instruction, Reading, Worship, and the Devotional Life (Commissions One and Two Combined).
- (2) *President*, who serves as Director of Service near and far; i. e., Personal Evangelism, and Class Extension, Community Service, and Missions (Commissions Three and Four Combined).
- (3) *Vice President*, who serves as Director of Recreation and Sociability (Commission Five).
- (4) *Secretary*, who serves as Director of Membership and Publicity (Commission Six).
- (5) *Treasurer*, who serves as Director of Stewardship and Finance (Commission Seven).

Even the small class can function comprehensively, satisfactorily. Its two chief officers, as will be seen, carry most important responsibilities. There is no good reason why a small group of earnest Christian men or women, known as an adult class should be dwarfed in vision because of limited membership. Douglas Mallock puts it very well:

(Continued on page 684)

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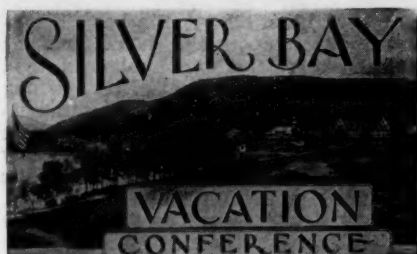
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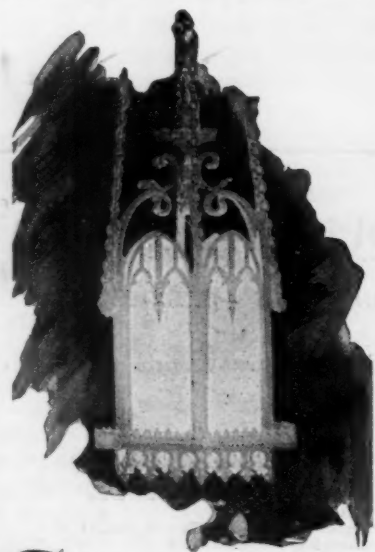
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The Pure Heart

A Sermon to Children

By Alan Pressley Wilson

ONE of the illustrated talks I give to children is on the heart. I find them most attentive and they always respond readily to any question. I usually begin by telling the children that the heart is the center of life, also that it is that which produces and sustains life. I then tell them something about the relative size of that organ and, in addition, refer to the common expression to the effect that a certain person "has a heart as big as a bushel basket!" This, of course, has reference to generosity, rather than the actual size of the organ.

To give them an idea of the size of the heart I say, "Double your fists and put them side by side." I show them how, with my own fists, and give them time to do the same. "This, then, children, is the size of the heart for each individual. If your fists are large, your heart is large. If you are small and your fists are small, then your heart likewise is small. It usually grows in accordance with the growth of the other parts of the body."

(At this juncture I produce a model which I made myself. It is in the form of a book, the covers and inner pages being cut from heavy cardboard in the shape of half the conventional representation of the heart. When opened out flat, at any of the three pages, a perfect [conventional] heart is shown).

After showing the book closed I open it to the first page, which is a deep black in color. I proceed, "You see that I show the heart entirely black. Now there is a sentence I want you to repeat after me that we may have it impressed upon us why the heart is black; 'Sin

makes my heart black.' Sin has a blackening effect upon the heart just as though black paint were applied to wood or black ink to paper. Every wrong thought, word, or deed has the same effect upon the heart that paint has on wood. But there is something that may be applied to the sinful heart in its blackened condition that will work wonders. (As I talk I turn a page and exhibit a red surface). I refer to the blood of Jesus Christ.

"Now repeat after me, 'The blood of Jesus Christ cleanseth us from every sin.' This is the only thing that will remove the stain of sin. Many have tried good deeds; some have shut themselves up in cells; others have vowed to remain poor all their lives and to help others, but there is nothing that will remove the black from the heart but the blood of Jesus.

"Here is the effect that the blood of Jesus Christ has upon the heart; (I turn over a page, which shows a white surface), it cleanses it. You see that the heart now is beautiful and white. It is pure and free from everything that defiles it. It is clean and no trace of sin remains.

"In the material world men have devised chemicals that will remove the spot and stain from everything but they are not able to remove stain from the heart. Now I want you to repeat with me what I call the 'snow prayer,' 'Now wash me and I shall be whiter than snow!'"

By thus giving the children something that appeals to the eye, and a few accompanying words to fix the impression, I reach the soul through the eye-gate.

WAITING ON GOD

It is to those who wait that God reveals Himself. Sometimes in the picture galleries of Europe I have been face to face with a great painting. I have to confess that my first feeling has not infrequently been one of disappointment. It is only gradually, as one lingers, and returns, and gazes quietly and intently, that the picture reveals its wonder and its depth. Nobody ever unveils his deepest to the visitor who only visits at rare intervals. Especially he never dreams of doing it, if the caller has come to beg for half a crown. We keep our best for those who love our company, in happy and self-forgetful intimacy, eager just to have us for a friend. We must wait on Shakespeare, if we want to know him. We must wait on Milton, if we want to know him. In precisely the same way (I speak with reverence) to know Him we must wait on God. . . . God only reveals the wonder of His being to those who patiently and passionately wait.

George H. Morrison in *The Gateways of the Stars*; Doubleday, Doran & Company.

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Christianity—the Way—*Matthews*
Preaching in the New Era—*McKee*

Baptist Book Store, Philadelphia

What We Preach—*Baptist Ministers*
Preaching in the New Era—*McKee*
The Soul Comes Back—*Coffin*
The Christ of God—*Cadman*
The Coming Revival of Religion—*Foster*
The Woman, the Warrior and Christ
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Preaching in the New Era—*McKee*
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Recovery of Jesus—*Bundy*
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Warrior, the Woman and the Christ
—*Kennedy*

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Charles Haddon Nabers, D.D., Pastor
Pensacola, Florida.

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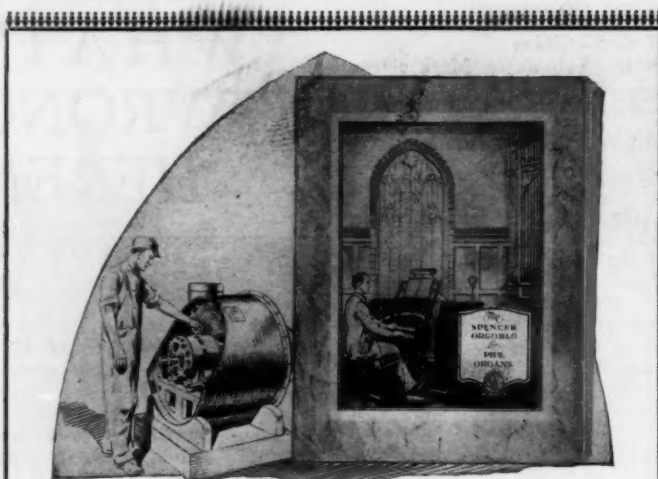
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From Jacob to Israel

(Continued from page 666)

stand in so great need of being re-named into a nobler life as Jacob stood that night. Yet, in our various degrees, the supreme need of us all is re-adjustment between our spiritual faith and our ethical lives. As Christians, we are children of the marriage of religion and morality, and it is our birth-right that we should not only pray, but also increasingly embody our prayers. Yet evil powers would snatch this inheritance away, so that if we would possess it, we must struggle for it. Only through conflict may our characters become accordant with our faith. Mature men tend, even in churches, to become content, however corrupt, but our Christian religion urges upon us that we gird up our loins and divinely wrestle for a new name among men, based upon a renewed character, such as Jacob won that night by the Jabbok.

This it is for which we come to church, and every Sabbath service should be the scene of mighty struggles in men's souls for new and worthier names in the sight of God. God grant that some one may find his river Jabbok here today in this place, and that he may come off victor in a critical struggle for a better life.

Such was the case with Jacob at his Jabbok. Never again, so far as we know, was he to commit a gross sin. Rather was he to dwell in peace and justice with men, in the fear and under the benediction of his God. A changed man, he was to bear a better name than before, and to be known thenceforth not for his old human baseness, but for his new divine relationship and character.

These, then, are the most important of the matters which I find in our account of Jacob's wrestle: The first, an evil man driven by his fears to meet his God; the second, his struggle when in middle age he meets the Almighty, whom he flouted in his youth; the third, his discovery that in doing injustice to his brother, he is fighting against God; and the fourth, his religion struggling within him against his immoral conduct.

In all this may one be changed from a Jacob—a supplanter of man—to an Israel—a struggler with God,—and one's poor human character may be attracted to and fused with one's divine faith.

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BOOK BROADCASTINGS



What the Writers have to Offer

The New Pastoral Psychology

A Review by William H. Leach

I HAVE been waiting for some time for a book which uses the accepted and accredited results of modern psychology and psychiatry as a basis for pastoral psychology. The volume *Souls in the Making* by John G. Mackenzie does that very thing. It marks a new epoch in the study of this subject which is going to be one of the most vital ones in the curricula of the seminaries of the new age.

Professor Mackenzie is professor of Sociology and Psychology in Paton College, Nottingham, England. But before taking the chair in the college, he had a wide and vital pastoral experience. He has had many pastoral contacts in the working out of the principles of this volume and has frequently been called in as a consultant by pastors with difficult individual cases in their parishes.

He is a learned and skilled psychologist, following pretty closely the thinking of McDougall, though taking issue with him in some instances. But he is also a student of Freud and Pfister and other psychiatrists, and the volume is largely a spiritual and religious adaptation of the principles of these leaders in their lines.

It may surprise the reader first to learn that he discards the theory that "all men are instinctively religious," and builds on different grounds. He makes his point clear and strong that the conflicts of the individuals in the parish are psychological rather than intellectual. To my mind, that is the biggest mistake American preachers are making. Our pulpit is seeking to be an intellectual one. The problems of our people are psychological and must be treated as such.

One who is familiar with developments in psychiatry will not be surprised to find so much space given to the subject of sex, birth-control, perversion and similar subjects. Any good psychologist and many poor ones know the importance of these subjects in the individual life. Mackenzie treats them by case-studies, sanely, honestly and courageously. He does not minimize the danger of trying to adjust these cases. But he does emphasize the place of spiritual teaching and pastoral leadership in their solution.

We have got to face the issue raised in this book on pastoral psychology. It runs counter to our conception of a pulpit ministry. Many of our ministers have avoided pastoral guidance in individual difficulties requiring spiritual and psychological leadership. To them case-studies have only been grist for sermons. The ministers of the future have got to

take a more intelligent and honest position.

The last chapter "The Therapeutic Value of Religion" is a gem in appreciation of the place of the confessional and prayer in the curing of disease. This statement gives the sentiment: "For medical and preventive therapeutics, for the upbuilding and healing of personality, I know of nothing finer than simple, confessional and trusting prayer."

Souls in the Making by John G. Mackenzie. The Macmillan Company. 259 pages. \$2.25.

The Changing Family, by George W. Fiske. Harper & Brothers, New York. 324 pages. \$2.25.

The immediate occasion for the writing of this book was the challenge of a group of people in Cleveland to make a seminar study with them of their suburban family problems. Dr. Fiske thinks of his book as in large part a co-operative product of the discussion held by this group.

In its treatment the book is popular rather than scientific. One reads it easily and rapidly. Quite a large part of the book had appeared in the form of articles in various papers before being published in book form.

The book contains twenty chapters, in which practically all the modern problems of the home are discussed.

Dr. Fiske pays his respects to companionate marriage in words like these: It is a "we-two society of superlative selfishness." And again, though Lindsay tries to avoid the connection, "Companionate marriage is usually trial marriage."

There is one piece of original research in Dr. Fiske's book which leads him to this conclusion that while for the country as a whole, there is about one divorce to seven marriages, "probably 98% of our really Christian homes are never broken up at all, because their religion is the best possible insurance against it."

Back of this statement is an assemblage of the records, through the co-operation of faithful pastors, of 22,000 church-going families whose family history has been known by their pastors for many years. In this large number of family groups, it was possible to discover only 196 divorces, and of this number, only 117 were among church members.

The last chapter in the book gives the fine conclusions reached as the result of the seminar in the Cleveland suburban groups, conclusions which

ought to be brought before every home and to the attention of all those contemplating the establishment of a home.
J. E. R.

The Soul Comes Back, by Joseph H. Coffin. The Macmillan Company. 207 pages. \$2.00.

In the teachings of some psychologists of recent years the soul has been reduced to nothingness. But here we have a book which in its original and challenging title informs us of the return of the soul to its real place in American thought. The author is professor of psychology and philosophy in Whittier College and the volume is the result of his efforts to assist students in the developing of a workable philosophy of life. The material is divided into two parts, each containing eight chapters. Part I has to do with the soul as it appears to different student acquaintances of the author. One is a mechanist, another an idealist, a third a fundamentalist, a fourth an evolutionist, and a fifth a modernist. This section is intensely interesting and highly helpful. Part II is entitled "A Soul for John Doe." Under this head there is a summary of the ideas of the cosmos as held by physicist, biologist, sociologist, ethicist and theologian. Then the psychromatic career of the average individual is worked out. This is the least satisfactory part of the book. Some of the formulas impress the reader as being forced and obscure. The conclusion, however, is that the soul is the top-level of conscious personality. As the personality grows, the soul grows. This book deals with problems which are troubling men and women today. It is concrete and practical, and for its size takes in a broad field of thought. It should help many a seeker for truth to find it and also to find himself.

L. H. C.

Intimate Problems of Youth, by Earl S. Rudisill. The Macmillan Company. 217 pages. \$2.00.

"Life is one problem after another. He who has no problems is not living. Young people are living and their problems are real. Never again in life will they be more serious. The earnestness of youth, their questions and their serious discussion of things that matter command attention." This is the keynote of Dr. Rudisill's "The Intimate Problems of Youth." It is a book which should be highly helpful to college students, but the author recognizes the truth that young people not in college have problems just as momentous as those who spend four years in academic halls. The author is at present pastor of St. Luke's Lutheran Church, York, Pennsylvania, but he was formerly an instructor in psychology in the University of Pennsylvania. The result of his experience with young life both as a teacher and as a pastor is a

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By JUDGE LEON McCORD

This man, who has for years been passing judgment on every kind of crime, reflects upon life and sets forth his views on what will fit man for the courageous, strong and successful life which is his destiny. \$1.50

VOICES OF THE AGE

Edited by J. PRESLEY POUND
Characteristic utterances of Fostick, Inge, Bishop McConnell, L. P. Jacks, Sherwood Eddy and other distinguished prophets of the new day. Published June 12. \$2.00

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book combining the scholarly and the practical in a highly effective way. Among the chapter headings are these: "The Social Problem," "Choosing a Vocation," "Leisure, Recreation and Culture," "Youth and Sex," and "Facing the Moral Issue." The book is well-written and is crammed full of useful material. The chapter dealing with the problems relating to sex would be hard to improve upon. Workers among young people need this book. And it is even better adapted for the use of the young people themselves. L. H. C.

Preachers and Preaching

The Cosmic Ray in Literature, by Lewis Thurber Guild. Cokesbury Press. 245 pages. \$2.00.

The preacher has two sources for sermons and sermonic material with which he ought to keep in constant touch. One is the poetry of the Victorian period when poets dealt with the great spiritual problems of life. Our age has not outlived their thought and usefulness. A second source is the great prose productions of the masters of literature. From the latter source this author has drawn his inspiration.

In this volume, based symbolically upon Milliken's *Cosmic Ray*, the author turns to the ray of literature. He takes Hugo's "Jean Valjean," Poe's "The Raven," Hosea's "Gomer," and several of Shakespeare's greatest works, such as Hamlet, King Lear, Othello and Macbeth.

Dr. Guild is not alone a student of literature. He is a skilled preacher. He has brought his material together in a way which is easy to read and pleasant to digest. He has the popular touch which comes to the man of the pulpit ministry. So really what we have here is great human-interest sermons based upon these literary classics. W. H. L.

Our Refuge, by Charles Edgar Herberger. The Stockton Press. 142 pages.

This book was written to show any person seeking the truth that Jesus Christ is our refuge. It contains eight chapters that carry out that purpose. They are, "Christ, His Word and Works," "Evidences of Great Men and of Prophecy," "Intercourse of Nations," "God in Nature," "Josephus," "Prophecy concerning Christ," "Prophecy concerning the Jews and Jerusalem," and "The Miracles of Christ." The author deals with the big subjects about Christ and shows that he has fulfilled prophecy and should be sought as our only refuge.

The book has a beautiful cloth binding and relates the great teachings of the Bible about Christ in a forceful way. Few books contain as many references to eminent writers both before and after the coming of Christ as this one does. It is impossible to remember who they are or what they say, but the verdict is certain. Jesus Christ, God's Anointed and Chosen, is our refuge. It is good to have in a small book the many sayings of great men about the greatest character the world has ever seen. It is worth mentioning that the author is not one of those students who tries to put the date of Moses and the prophets as near the coming of Christ as possible. This is a thoroughly sound, evangelical book that will be a great blessing to those who read it. T. B. R.

The Land of Happiness, by Peter H.

Pleune. Presbyterian Committee of Publication. 128 pages.

This volume contains 47 brief addresses delivered by the pastor of Highland Presbyterian Church, Louisville, to the young people of the church.

To be able to speak to children is an art. Many ministers are not able to draw or hold the young people that come into the church because they are not young at heart or in mind. The author has that gift, and possesses the art of speaking effectively to young people.

This volume will assist the leaders of the church in developing children into happy, useful Christians. It can be used in the Vacation Church-School, the Junior Church or in many ways by parents and Church-workers. "The Land of Happiness" is sought by all and the author has collected some of the fragrance of God's Word, made it interesting, appealing and inspiring, and conducts the earnest young seekers to the Source of all life, light and happiness. T. B. R.

The Hero in Thy Soul, by Arthur John Gossip. Scribner's. \$2.50.

Scholarly, spiritual and positive are the sermons contained in the volume, "The Hero in Thy Soul," by Rev. Arthur John Gossip, M. A., of the United Free Church College, Glasgow — very scholarly, very spiritual, and bearing a great, positive message.

Superlatives become necessary when we open a book by this gifted son of Scotland. Those who read and revelled in "From the Edge of the Crowd" and "The Galilean Accent" gingerly open this new book with the query in mind: Can he do it again so well? Well, he has! The Gossip standard has not only been maintained, but advanced.

Every man who has known bereavement will turn quickly to "When Life Tumbles in, What Then?" the first message preached by Dr. Gossip after his wife's dramatically sudden death. "How to Make Services Effective," "The Romance of Religion," "A Message for Grey Days," "Christ's Promise to the Tired," are a few of the 19 attractive themes presented by the author.

But this book shames many of us who try to preach. It shames us because of its exquisite literary quality. The matter of a sermon is of course far more important than the style; but ought we not to clothe the thoughts of God in the most chaste words and most forceful phrases? Gossip shames us for being content with a slovenly sermonic preparation.

"The Hero in Thy Soul" shames us again by the assured faith and proven courage which dominate every message. A congregation which worships under such a ministry are led, I am sure, to do the thing the minister seeks: "to face life gallantly, and to develop the hero in their own souls."

With full appreciation of modern modes of thought and a complete understanding of the high tension at which men today live, Dr. Gossip brings God into human situation, and makes religion vital for all harassed men. The thing which Dr. Gossip and, by the way, the Doctor's Degree has just been bestowed by Edinburgh University, says about His Master's Message in "How Others Gained their Courage" applied well to his own: "Here is a new note of authority, a message in which there is no

'probably' and no 'perhaps', but that is wrung out with assurance in the very name of very God." C. H. N.

One Hundred More Three-Minute Sermons, by the Rev. John R. Gunn. Published by Doubleday, Doran and Co., Inc. 136 pages. \$1.35.

This is the second volume of a useful and stimulating series of brief meditations on Scripture texts. The author is an evangelist of wide experience and sympathetic understanding of human need. For some years he has supplied these sermons daily to a syndicate of newspapers in different parts of the country. Now they are gathered into book form and can be enjoyed as devotional reading by Christians everywhere. The little sermons are spiritual and practical, and refresh one's soul.

F. F.

Women and the Ministry, by Charles E. Raven. With an American contribution by Elizabeth Wilson. Doubleday-Doran. \$1.50.

Alarm-clocks and this well-written, candid, little book by the Chaplain to the King of England have something in common. For it is a clear, awakening call to a new day. And who wants to sleep when the sun rises high in the sky, and there is work to do? But, someone says, the new day may be cloudy and stormy. Not the new day of women in the ministry, argues Canon Raven, this book of his being a call to the church to recognize the "noblest and most Christian achievement of the past century, the emancipation of women".

"We in the twentieth century," he writes, "witnessing the change achieved by the emancipation of women, are almost oblivious of the immense and incalculable consequences to follow. . . . Our concern in this book is to question the wisdom of those who ignore the change taking place, to urge that it is by far the most critical issue of the day; and then to consider what should be the attitude of the church. . . . For the Christian it seems impossible to deny that this thing is of God. Jesus came that we might have life and have it more abundantly. . . . But only in the Church is the old order still dominant; only in the Church is it assumed that women are by the fact of sex inferior to men and incapable of service except under conditions of strict subservience."

Though writing primarily as an Anglican, Canon Raven has discussed well a subject that is pertinent and timely in the United States as well as in England.

He minces no words, avoids no issues. His five chapters are to the point and pithy: 1. Emancipation of Womanhood; 2. Womanhood and the Church; 3. The Case for the Ordination of Women; 4. An Examination of the Arguments Against It; 5. The Immediacy of the Need.

For a small book, there is an immense amount of information packed into it, notwithstanding that, except in the appendices, the print is pleasantly large. Elizabeth Wilson of Appleton, Wis., has written an excellent and comprehensive survey of the American situation, from which it is realized that for all denominations, among both clergy and laymen, the book should be of particular interest, dealing as it does with a vital question of moment. And among the

reports in the appendices is included a clear tabulation of the lay and clerical status of women as reported from 114 denominations in the United States.

We surmise that forward-looking men will reach out for this little book, and that its pages may be read by women upon whom will dawn the possibilities of using all of their talents for the church. E. Q.

A Wanderer's Way, by Charles E. Raven, D. D. Henry Holt and Company, Inc. 220 pages. \$1.75.

This is the frank and interesting confession of the spiritual experience of a man, now in his early forties, who, after much searching, found the God of Christ and is serving him as an ordained member of the Anglican Church. Dr. Raven, canon of Liverpool and chaplain to the king, was born, brought up, and lives in England, but his Christian experience has lifted him above all insular boundaries of prejudice and narrow-mindedness. The chief value of the book lies in its combination of a deep and genuine sense of Christ as a Living Power, with a fearlessly modern theological interpretation. There is no mistaking the author's intense and burning zeal for Christ as the Lord of life. The book should carry a message to Christians and doubters alike, and especially to all earnest younger people who are engaged in thinking through their convictions regarding the supreme issues of life. F. F.

Doctrinal

The Philosophy of Plotinus (The Gifford Lectures at St. Andrews, 1917-18), by William Ralph Inge, Longmans, Green and Company. In two volumes. 512 pages. \$8.50 Set.

Writing from the Deanery, St. Paul's, last summer, Dean Inge says in his preface to this third edition that he has revised his first edition throughout. He also remarks that he rejoices in observing a great change in the estimate by many people of Plotinus as a philosopher. "It is now more generally recognized," he says, "that Plotinus is one of the greatest names in the history of philosophy."

Dean Inge is a distinguished man of letters and religion and philosophy in England. In 1917 and 1918 he was selected to present the Gifford Lectureships, which lectureships throughout the years, writes the author, have given many English and some foreign scholars the pleasantest of introductions to the life of Scottish Universities.

His lectures as presented in these two volumes are scholarly and earnest. Dean Inge is proud to be a disciple of Plotinus, the great philosopher of mysticism. Yet he is honest in his criticisms of this Greek thinker of the third century. His lectures are thought-provoking, brain-exercisers, seeming like cool springs of meditation and philosophy away from the hurry and speed of the age.

Yet the philosophy of Plotinus is not presented by Dean Inge as a dead philosophy. To the author, his philosophy of religion lives. He says, "A great writer has a message for other times as well as his own."

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Motives and Expression in Religious Education, Charles S. Ikenberry. (With 100 Illustrations and Diagrams of handwork to be made in Religious Education Schools). Partial Contents: Principles of Motivated Expression; Program of Worship (This includes: a. Developing the Child's Religious Nature, b. Building the Program, c. Selecting Material, d. Arranging Material, e. Children's Prayers); Use of Pictures in Religious Education (How to Study, Use and Select Them); Dramatization; Handwork; Expression Through Play; Expression Through Social Service; Children's Songs and Hymns and their Stories, etc. Cloth 304 pages. Regular Price \$2. Our Special price \$1.

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The Church and the Sacraments, by Rev. Prof. W. M. Clow, author of "Day of the Cross." A clear, concise study of the Christian sacraments is an urgent need for today. Written in Prof. Clow's characteristically vivid style, this book is fascinating and supplies a much needed study. Contents: **Doctrine of the Sacraments: Sacramental Principle; Christian Doctrine of Sacraments; Sacraments of Roman Catholicism; Return to New Testament. Sacrament of Baptism: Pre-Christian Baptism; Christian Baptism in Gospels; Apostolic Baptism; Pauline Doctrine of Baptism; Mode of Baptism; Subjects of Baptism. Sacraments of the Supper: Institution of Supper; Supper in the Primitive Church; Apostolic Names for Supper; From Supper to Eucharist; From Eucharist to Mass; Mass and Its Ritual; Supper in Christian Worship.** Cloth 254 pages. Published price \$2.00, our special price \$1.00.

The Church and Woman, by Rev. A. Maude Royden, for three years assistant Pastor of City Temple, London. She seeks for the cause of the subordination of woman in other civilizations and shows that the assumption of their inferiority to men was universal until Christ came. She traces the development of the Christ idea of the equality of the sexes in the early ages of the Church, through the Middle Ages, up to the present time. Contents: Universal Subordination of Women; Women in Israel; Women and the Early Church; Women and Church in Middle Ages; Post-Reformation; Reasons Advanced Against Opening Ministry to Women; Christ and Women; Has the Church Been Wrong; The Real Cause; Influence of Tabu; Real Cause of Subordination; Contribution of Women to Church. Cloth 256 pages. Published price \$2.00, our Special Price \$1.00.

The Church and Science, by Hector Macpherson, M. A., Ph. D. An outline history of the impact of scientific progress on theological thought, with attention focused on the Copernican theory; the New Geology and Darwinism; Science and Religion in Ancient World; Bible and Natural World; Catholic Church and Science; Church and New Cosmology; Victory of New Cosmology; New Cosmology and Influence on Theology; Dawn of Evolution; Genesis and Geology; Descent of Man; Darwinism and Christianity; Church and Miracles. Regular \$2, our Special Price \$1.00.

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Forerunners of Plotinus; 4. Philosophy of Plotinus—The World of Sense; 5. The Soul. And in the second volume, 6. Immortality of the Soul; 7. The Spiritual World; 8. The Absolute; 9. Ethics, Religion and Aesthetics, and 10. Concluding Reflections.

Throughout the lectures runs the belief of Dean Inge that it is impossible to excise Platonism from Christianity without tearing Christianity to pieces. It gratified the author to find that "Troeltsch, one of the deepest thinkers in Germany, has said that the future of Christian philosophy depends on the renewal of its alliance with Neoplatonism."

"One may turn in trouble or perplexity to Plotinus," he writes. Plotinus insists that spiritual goods alone are real. . . . The good life is always within our power, and if a man seeks from the good life anything beyond itself, it is not the good life he is seeking.

Of interest to this reader were the lectures on the soul and on its immortality, considering the descent of the soul, faculties and imagination and rea-

soning, the eternal world and resurrection.

Taken as a whole, Platonism on its religious side, writes the author, may be summed up in the beatitude, "Blessed are the pure in heart, for they shall see God." Certainly the philosophy of Plotinus is worth reflection for its own values, and for the light it casts upon the century when Christians were in the thick of the fight of banding together their little group. E. Q.

The Faith That Rebels, by Principal D. S. Cairns. 260 pages. Doubleday, Doran & Co.

The author believes that the present tendency to ignore the miracles of Jesus and to consider them of little direct religious value a mistaken one. His purpose is to reopen the whole subject afresh from a new approach. He considers both the fundamentalist and modernist attitude on the subject unsatisfactory. Both, in his opinion, disregard our Lord's own view of his miracles. He holds that the solution of the problem lies in the acceptance of the view

of the miracles taken by Christ and his contemporaries.

Recent developments in philosophical and psychological thinking are confirming the credibility of the New Testament miracles. At present all modern writers admit in general terms the historicity of the healing miracles of Jesus, but the author believes that the trend is toward an acceptance of even more than the healing miracles. He believes that we are getting away from the idea of the "closed system" of physical nature and also from the idea of a "closed system" of life in which God does not operate in new ways. He says: "There are no divinely appointed barriers to man's progress in subduing the material to the spiritual." He points out that science sets no boundaries to its aspiration to discover the secrets of the earth and the heavens. "Why," he asks, "should religion accept limits to the power and the love of God and the possibilities of prayer?"

Jesus laid great emphasis on faith for miraculous achievement. He did not consider evil, physical or moral, as something to be accepted but rather something to be overcome as a part of the purposes of God.

The author closes with these significant words: "The malady of our time lies in its contrasted thoughts of God. We think too narrowly and meanly of his power, his love and his freedom to help men. That is what the 'miracles' of Jesus and his teaching about Faith mean. That God is more near, more real and mighty, more full of love, and more ready to help everyone of us than anyone of us realizes, that is their undying message." P. F. B.

Morality in the Making, by Roy E. Whitney. Macmillan. \$1.50.

"Morality in the Making" brings up such questions as, "What is good and what is bad? What is right and what is wrong? Does it pay to be moral? Why do we sometimes tell the truth when it hurts?"

By interesting examples and suggestions the points are made.

Definite procedures are suggested that may be applied to an individual or to others. Leaders of young people will find available material for discussion groups. L. W.

The New Learning and the Old Faith, by Arthur W. Robinson. Longmans, Green and Co. 84 pages. \$1.40.

The Canon of Canterbury in these few brief pages shows how the gradual accumulation of new knowledge is tending to a more reverent religious conviction in modern life. Just as scientists discover new facts concerning the heavens during an eclipse of the sun, so the apparent darkening of faith in recent years is only a temporary shadow by which men are learning more about God than they ever knew before. The writer holds that we need both Modernism and Traditionalism; both a progressive development of doctrine, and an appeal to the authority of Scripture. He gives the church a very high place in the fulfillment of the purposes of God in the world, and dwells earnestly on the necessity of the individual believer finding the true meaning of his Christian life in membership in the Body of Christ.

The book has great value in creating a mood of confidence in the religious trends of the day. If there is

any fault in the author's work, it is in the too careful balancing of opposing conceptions of faith. Apart from this one criticism, however, the book can be thoroughly commended for its help and encouragement to those who are feeling their way through the confusion of the present time. E. T. D.

The Church

The Work of Cram and Ferguson, Including Work by Cram, Goodhue and Ferguson. Pages 10½x14 inches. 343 halftone plates. Many full pages; one in color. The Pencil Points Press. \$25.00.

This volume is a pictorial record of the contribution made by Ralph Adams Cram to the ecclesiastical progress in America. One sees in a very vivid way the philosophy of these men and their skill in execution. The first two became associated in 1890. Goodhue was a designer of rarely sensitive and pictorial imagination. Cram, is pre-eminently the architect. The philosophy of the two men differs somewhat. Goodhue, always an exponent of the Gothic, developed from the heavy English lines to the light and delicate lines of the French Gothic; Cram has grown toward the heavy English Gothic types.

In the plates in this volume we see the application of the philosophy of the two men to many church buildings, ranging from those of small size to the uncompleted cathedral of St. John the Divine. While much of our Gothic is purely imitative, one is interested in finding, now and then, touches of originality which may be credited to American genius.

The only criticism that the student of church management can make of the work of these distinguished architects, is their apparent lack of information regarding modern educational needs. One can search in vain through these pages for religious educational facilities, so necessary in our modern churches.

W. H. L.

The Scandal of Christianity, by Peter Ainslee. Willett, Clark and Colby. 212 pages. \$2.00.

The distinguished minister of the Christian Temple, Baltimore, has been recognized for many years as the foremost apostle for Christian unity in this country. In seven stirring chapters he shows how much denominationalism injures the advance of the Kingdom of God on earth. He writes without heat, but with plenty of light, and in a spirit of tolerance such as he pleads for among Christians everywhere. No one can read his appeal without a sense of sympathy for the end which Dr. Ainslee desires. At the same time, even though the reader desires the coming of unity as much as the author himself, it seems as if Dr. Ainslee hardly reckons sufficiently, if at all, with some of the underlying traits of life and character that brought denominationalism into being and remain to keep it going. F. F.

The Missionary Imperative, by E. Stanley Jones and Others. Edited by Elmer T. Clark. Cokesbury Press. 256 pages. \$2.00.

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led by Dr. E. Stanley Jones and others. This particular volume contains the addresses of such a conference held at Memphis, Tennessee. The addresses of Dr. Jones are similar to those which were given in the other cities and, as far as this reviewer knows, this volume offers the only available printed record of the addresses. The three addresses he gave are, "Why We Go as Foreign Missionaries," "Jesus Christ," and "The Sacrifice of Self."

Other speakers represented in the volume are Ralph E. Diffendorfer, Y. C. Yang, Wladislaw Dropiowski, Bishop W. A. Candler, Bishop E. D. Mouzon, Bishop U. V. W. Darlington, Bishop W. N. Ainsworth, Bishop W. B. Beauchamp, Charles M. Hay, Mrs. Nat G. Rollins, O. E. Goddard and Frank S. Onderdonk. One finds in these addresses a splendid presentation of the modern missionary situation. There is human interest, religious appeal and Christian logic.

W. H. L.

Various Topics

Storing Up Triple Reserves, by Roger W. Babson. The Macmillan Company. 364 pages. \$2.00.

In this book Mr. Babson has finally put in black and white things which have been on his heart for some time. He has had in mind the preparation of a volume which might be used for individual efficiency and group discussion purposes which would round out the Christian life. The reserves discussed are financial, physical and intangible.

The discussion of the financial reserves is not an analysis of Wall street, but of the means of financial stability for the average man. It discusses thrift, mortgages, insurance, investments, speculation and other very practical questions. The section dealing with physical reserves considers food, fresh air, care of teeth, skin, nerves, eyes, etc. Some of these seem rather elemental, but that is necessary to complete the book.

The discussion of intangible reserves discloses the real heart of Mr. Babson. Statistics must take second place to satisfactory living. His analysis of personal habits of worship and devotion, and his study of the church in the American community, make mighty interesting reading. To each of the chapters there is appended a series of questions for

group discussion. The book will make a most valuable text for such purpose.

W. H. L.

The New Industrial Revolution and Wages, by W. Jett Lauck. Funk and Wagnalls Company, ix + 308 pages. \$2.50.

One does not usually look back to the World War with gratitude. Yet calamity always has its compensations. Medicine is much more skillful today because of the experiences of the war. The present new order in the industry of the United States of the past five years with its declining production costs, lower prices, higher wages, and rising standards of living was also a boon conferred by the experiences of war time production.

This work shows how the reconstruction period did away with the old "subsistence standard" and "minimum health and comfort standard" of wages and the "supply and demand" theory about labour, putting in its place an adequate basic wage sufficient for savings and culture. Capital now works on the theory that higher wages make for greater consumption and that increasing wage scales can make for lower costs and greater prosperity.

The menaces of the new order are analyzed as well as the benefits. Here is a thoughtful and scholarly work which analyzes the history of the present economic situation with its tremendous and far reaching changes and also suggests a sound basis of industrial procedure for the future.

H. W. H.

Out of the Storm, by Marcia Macdonald. Published by J. B. Lippincott Company. 274 pages. Illustrated. \$1.75.

A very interesting and thrilling story of the hardships and trials a motherless and fatherless girl had to go through, and how she was awarded with happiness and love by having faith. Gail Desmond, the heroine, and Clinton Benedict, the hero.

Gail is in a shipwreck, and as the ship is sinking, a young man saves her life just as the ship goes down. Gail in turn saves his life and they drift to an island where she nurses him back to health. Through a misunderstanding they are separated. Gail is left jobless and penniless in a big city. After many hardships in the city, she is united with Clinton, with plenty of happiness in store for them.

This is a splendid romance especially to be recommended for girls. I. A. W.

Duskin, by Grace Livingston Hill. J. P. Lippincott Co. 304 pages. \$2.00.

Carol Berkley is secretary to Caleb Fawcett of the Fawcett Construction Company, who has a large construction nearing completion in a nearby city. Philip Duskin is the superintendent on the job. Two men who have municipal positions and who represent the owners of the construction are plotting against Duskin, and place every conceivable barrier in his way to keep him from completing the construction on time. The progress being made is not satisfactory to the home office, so Mr. Fawcett plans a trip to the job. The company will have to forfeit a large sum of money if it fails to keep its contract, and it suspects Duskin of being bribed—he undoubtedly will receive his share of the forfeit. A few hours before train time

Mr. Fawcett meets with a serious accident. Carol must do something. Her chief is unable to go. She alone knows about the job. She rushes to the job, fully expecting to discharge Duskin and get a more capable man in his place. Arriving she finds that every workman has the highest regard for him, and that he has been working tirelessly day and night to fulfill his part of the contract. Days pass, the contract has been kept in spite of serious handicaps, and the story ends with Carol and Duskin planning their honeymoon in Maine where, in the beginning of the story, Carol was looking forward eagerly to spending a much needed vacation. L. M. B.

U. S. Churches Gain Million Members in 1928

The *Christian Herald's* annual census of the churches in the United States, prepared by Dr. H. K. Carroll, is just appearing, and this year's report indicates that during 1928 the net gain of the churches was 1,115,000 communicants. There were also encouraging increases in the number of new ministers and churches, where more than once during the past ten years there have been decreases. Last year there was shown a gain by all the churches of something more than 573,000 members.

Here is the list of groups of churches of the same name and family, with number of communicants and gains:

Groups	Communicants	Gains
Catholic, Roman, etc. (3 bodies)	17,214,844	360,153
Methodist (16 bodies)	9,164,720	45,144
Baptist (14 bodies)	9,088,449	375,842
Lutheran (19 bodies)	2,714,685	58,527
Presbyterian (9 bodies)	2,639,347	42,211
Disciples of Christ (2 bodies)	1,972,406	173,093
Catholics, Oriental (10 bodies)	765,925	500
Latter-day Saints (2 bodies)	670,701	25,543
Reformed (3 bodies)	564,003	10,362
United Brethren (2 bodies)	419,816	5,998
Brethren (Dunkards) (4 bodies)	165,111	3,077
Adventists (5 bodies)	154,690	2,828
Friends (4 bodies)	112,551	11,054
Mennonites (13 bodies)	99,982	2,438

And here is a list of some of the larger single denominations, with evidences of their progress during the past year:

Denominations	Communicants	Gains
Roman Catholic	17,095,844	360,153
Methodist Episcopal	4,614,097	22,093
Southern Baptist	3,823,660	58,659
National Baptist (Col.)	3,515,542	262,173
Methodist, South	2,580,885	12,923
Presbyterian, U. S. A.	1,918,974	33,247
Disciples of Christ	1,538,692	57,316
Northern Baptist	1,419,883	27,063
Protestant Episcopal	1,215,383	24,445
Congregationalist	928,558	13,860
United Lutheran	914,395	23,742
African Methodist	781,692	*
Missouri Lutheran Synod	656,432	11,087
Latter-day Saints (Utah)	586,635	19,316
African Meth. Episc. Zion	500,000	*
Presbyterian in U. S. (South)	444,657	5,036
Churches of Christ	433,714	115,777
United Brethren in Christ	402,192	5,246
Reformed in U. S.	356,093	4,167

*No report.

This high conquest, says the *Christian Herald*, "comes out of a period of mixed hope and fear. Just after the world war, churches were uncomfortably near the edge of actual defeat. A few years ago a few of the most hopeful ones reported net losses. Unusual losses assailed them, losses by excessive pruning, by wandering sheep, by unresponsive members. The call came loud and clear to go after the deserters and bring them back, to rouse the people to evan-

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gelistic appeals. Last year the churches were encouraged by a clear gain of more than 573,000. Now this increase has been nearly doubled. It is a clear cause for rejoicing.

Prince Johann II of Liechtenstein died on February 12 at Trofvar, Czechoslovakia, and with his death his principality of 11,000 souls becomes part of

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SMALL BEGINNINGS

A traveller through a dusty road strewed acorns on the lea;
And one took root and sprouted up, and grew into a tree.
Love sought its shade, at evening time, to breathe its early vows;
And age was pleased, in heats of noon, to bask beneath its boughs;
The dormouse loved its dangling twigs, the birds sweet music bore;
It stood a glory in its place, a blessing evermore.

A little spring had lost its way amid the grass and fern,
A passing stranger scooped a well, where weary men might turn;
He walled it in, and hung with care a ladle at the brink;
He thought not of the deed he did, but judged that toil might drink.
He passed again, and lo! the well, by summers never dried,
Had cooled ten thousand parching tongues, and saved a life beside.

A dreamer dropped a random thought; 'twas old, and yet 'twas new;
A simple fancy of the brain, but strong in being true.
It shone upon a genial mind, and lo! its light became
A lamp of life, a beacon ray, a monitory flame.
The thought was small; its issue great; a watchfire on the hill,
It sheds its radiance far adown, and cheers the valley still!

A nameless man, amid a crowd that thronged the daily mart,
Let fall a word of Hope and Love, unstudied, from the heart;
A whisper on the tumult thrown,—a transitory breath,—
It raised a brother from the dust; it saved a soul from death.
O germ! O fount! O word of love! O thought at random cast!
Ye were but little at the first, but mighty at the last.

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Raleigh said that he owed all his politeness of deportment to his mother.

Goethe pays several tributes in his writings to the character of his mother.

Abraham Lincoln said: "All that I am or hope to be, I owe to my angel mother."

Gibbon's mother was passionately fond of reading and encouraged her son to follow her example.

Beecher once said: "The memory of my sainted mother is the brightest recollection of my early years."

Lamartine had an exceptionally clever mother, and several times in his writings mentions her with admiration.

The elder Pitt had an idea that his bias towards statesmanship was given him by his mother's love of political affairs.

The mother of Peter the Great was a woman of intrepid courage, and great personal strength, both of body and mind.

ILLUSTRATED DIAMONDS

Selected by Rev. Paul F. Boller

THE MYSTERY OF CHILDHOOD

One day I was summoned to a nearby town to give an address. Arriving a half hour ahead of the meeting, not caring to wait about the hotel lobby, I went to the house of a friend I have known for many years. I pressed the button by the side of the door. No response. I waited, was bold enough to peer into the window—yes, there was a light burning; I waited, still no response; I surveyed the house again—yes, some one must be at home. Again I pressed the button and waited. I heard some one coming, and my friend, minus his coat, opened the door. "How are you, Mr. Leworthy; what are you doing?" He is a quaint individualist, and with scarcely a word he beckoned, "Come with me and I will show you." I followed this coatless man through the lower reception room, up the stairs, down a long hall to the door of what I knew to be the bathroom. With no remark whatever he opened the door and pointed my way in. There I saw a child in the bathtub, a sturdy, darling little boy of twenty months, and Mr. and Mrs. Leworthy together were giving him his evening bath, and they were having quite the time of their lives, for the child was not their child; he was their grandchild. So great is the mystery of childhood that the mystery grows with the years, and a child is more of a wonder to grandparents than to parents.

Bruce S. Wright, in *The House of Happiness*; Cokesbury Press.

THE WORK OF GOD AND THE WORK OF MAN

Happy and carefree, the crowd surged in through the gate to the carnival; a few stood to look at the glorious western sky. The sunsets would recur evening after evening, and one could see them at any time, but the carnival would only last a few days! Why take time to gaze at the sunset?

A friend touched me on the arm and asked, "What do you think of it all?"

"It suggests a comparison between the work of God and of man," I replied, "the one is majestic and sublime; the other brilliant and fascinating!"

John Timothy Stone in *Everyday Religion*; W. A. Wilde Company.

"ALL YE ARE BRETHREN"

A generation ago, one of the ablest young men of Germany (Albert Schweitzer) gave up a career in literature and music to fit himself to establish a medical mission in one of the neediest sections of Africa. There he has been at work for the last few years, performing operations by day and at night, writing the letters that raise the funds to keep his hospital going. Here are a few sentences from one of those letters:

GOD MEETS ME IN THE MOUNTAINS

God meets me in the mountains
when I climb alone and high,
Above the wrangling sinners and
the jangling devotees,
Up where the tapered spruce will
guide my glances to the sky
And canyon walls will mutely
preach their mighty homilies
In hush so dense that I can sense
—is it my pulses drumming?
Or God's light footfall, coming
through the silvery aspen
trees?

Some way I seem to lose him in
the jostle of the street,
But on a twisty deer trail as I
trudge alone alone,
A mystic presence in the forest
stays my feet—
No vision borrowed from a saint,
but awesomely my own.
I feel it smite my spirit white, the
prophet's taintless passion,
As ancient as the fashion of the
pine tree's rugged cone.

Where pines reach up the mountains
and the mountains up
the blue,
And, tense with some expectancy,
the lifting ledges frown,
The high desire of the hills is my
desire, too,
For there my spirit laughs to
fling its worldly duffle down
And shaking free exultantly, calls
to its great companion!
God meets me in the canyon
when I miss him in the town.

—BADGER CLARK.

"The operation is finished, and in the dim light I watch for the sick man's awakening. Scarcely has he recovered consciousness, when he stares about him and cries again and again, 'No more pain. No more pain!' His hand reaches out for mine and will not let it go. Then we talk, and I explain to him that it is the Lord Jesus who told me to come to Africa, and that the white people in Europe are giving the money to keep me there and help cure sick negroes. The sun streams down through the coffee-bushes into the dark shed, and there we sit side by side—the white doctor and the black patient. And out of our own hard experience we begin to understand the old words: 'One is your Master even Christ, and all ye are brethren.'"

James Gordon Gilkey in *A Faith For the New Generation*; The Macmillan Company.

CHRISTIANITY LIVES ON!

Late one spring afternoon I climbed high up on the Western tiers of the

crumbling Colosseum of Rome, and sat there trying to reconstruct in imagination the scenes whose memory draws so many Christian pilgrims there to this day. How hopeless the odds must then have seemed, not only against the lives, but hardly less against the faith, of those little companies of men and women clad in white who knelt in prayer upon the sand while they waited for the spring of the hungry lions that came from their cages blinking in the sudden sunlight and sniffing the blood-scented air. How impregnable must have seemed the civilization and the attitudes of those terraced rows of hard-faced men and women who had come and were waiting expectantly for the thrill of just that terrible moment. But now, after these centuries, it is the Roman Empire that has long since fallen to pieces, and the stones themselves that witnessed their martyrdom are now crumbling. Meanwhile the Christian faith that sustained them even unto death lives on still, utters in prayer and testimony its agelong challenge to our contemporary paganism, and asserts its coming victories to our still incredulous generation.

Charles W. Gilkey in *Present-Day Dilemmas In Religion*.

THE NEED OF STEADFASTNESS

All work for God is hard and brings many embarrassments and pains. There is a voice which keeps saying: "Give it up. What is the use of going on? What thanks do you get? What does your work amount to anyhow? Why not let somebody else do it? You have done more than your share." How subtle and persuasive that lower voice is. Thousands succumb to it. In every church there are men and women who started to do some fine bit of work for God, but after a while they gave it up. They worked five years, then quit. They worked four years and that was enough. They worked three years and could not be induced to go on. They persevered one whole year and then were exhausted. Some of them had enough at the end of six months. They started out as a Sunday-School teacher, or as an officer of the Woman's Society or of the Men's Club or as a leader in the Y. P. S. C. E., but the work was disappointing, and the difficulties were many; and moreover they did not get any thanks for anything they did, and so they resigned. They gave up their job. They retired. They were tempted and they yielded. In all our churches there are men and women who are not doing anything heroic or beautiful. They are not making any contribution to the higher life of mankind.

Charles E. Jefferson in *Cardinal Ideas of Jeremiah*; The Macmillan Company.

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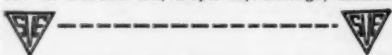
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MINISTERS' EXCHANGE

THIS page is one of the most interesting in the magazine. Ministers read it, and already reports reach our office of exchange arrangements which have been consummated. Heymann F. Reissig writes: "Please withdraw my notice. I had six offers and have made arrangements for a very pleasing exchange." In the summer issue we hope to publish a list of some of the exchanges which have been made possible through this service.

The big, double summer issue will be ready for distribution July first. Most exchanges will have been consummated by that time, but we will be glad to publish items for late comers in that number. We like the exchange idea. We like to see it truly inter-denominational and intersectional.

Exchanges Offered

Philadelphia, Pa. The pastor of a United Presbyterian Church in a residential section of this city would like to exchange 2 or 3 weeks in August with the pastor of a church in New England (preferably along the coast or mountain lake). Convenient to the universities and all the beauty and historic spots of this section. \$20.00 per Sunday morning service. Write, **Herbert Braun, 6905 Cedar Park Ave., Philadelphia, Pa.**

Lansing, Michigan: Congregational. Will exchange parsonage and pulpit for July or August or two weeks. Preferably in or adjacent to large Eastern city or Cleveland, O. Great Lakes resorts, inland lakes and Detroit within easy reach over paved roads. **Ray T. Caldwell, 1011 Eureka St.**

Kent, Wash.: Presbyterian Church, 110 members, near Seattle and the Sound beaches. One service, \$10. Exchange pulpit and manse during August with a Spokane pastor. **Max Stowe, 202 Kennebec Ave., So.**

Moravia, N. Y.: Pastor of a Congregational Church of 230 members desires exchange for the month of August with minister living in a high altitude of the West or Southwest. Moravia church is in the beautiful Finger Lakes region, 20 miles from Auburn Theological Seminary, where a summer school is held in August with an exceptionally strong faculty. **H. J. Bortle, Moravia, New York.**

I wish to express my personal appreciation for the courtesy and favor in the exchange service. You are making a personal contact in Church Management that is a real help in our ministry. **Allan R. Goozee, Mount Shasta, California.**

Gary, Indiana: Pastor of Christian Church, 500 members, would like to exchange for several weeks with minister in Connecticut, Rhode Island, Massachusetts or other New England states.

One service here. Honorarium, \$25.00 per Sunday. **Monroe G. Schuster, Central Christian Church, Gary, Indiana.**

Freehold, New Jersey. Reformed Church of 470 members desires to exchange with a minister near Auburn, N. Y., for two or more Sabbaths. Will call on the sick and do other pastoral duties. Honorarium \$20.00. Fifteen miles from ocean. **William Louis Sahler, Freehold, N. J.**

Escanaba, Michigan: Presbyterian church of 400 at the hub of the upper Peninsula. No finer summer resort region in America. One service. \$25.00. Would like to exchange with a church of similar standard in southern Michigan or northern Indiana for four Sundays in July or August. **Carl E. Berger, Escanaba, Michigan.**

"Custer, Montana: Do you want to see Yellowstone Park and the Rocky Mountains? Young Congregational minister will exchange during full month or August for pulpit near San Francisco or Chicago. Prefer Congregational, Presbyterian or Methodist. Nicely furnished room for two and kitchen free. No salary exchange. No week day work. Located on main trails. **M. M. Newton, Custer, Montana."**

Methodist Minister, Mid Western City. Would exchange with minister in East. Modern church. 900 members. City of 125,000. Very desirable exchange. **Box A, Church Management.**

Pulpit Offered

Boston, Mass.—Opportunity for vacation on Atlantic Seaboard. Easy drive to north and south shore, and to historic places. Close to Boston University, with summer session, giving courses in Bible, Theology, Philosophy, etc. Six-room furnished parsonage, and small fee in addition, in return for supplying pulpit two services each Sunday. Eight weeks or less, July and August. Small suburban Methodist Church. **Rev. George R. Wolverton, 12 Turner St., Brighton, Boston, Mass.**

My little announcement for exchange in Church Management brought inquiries from all directions. Many thanks. **Irvin Askins, Fullerton, Nebraska.**

Services Offered

Seeks Vacation Supply Work: Presbyterian. Graduate New England College and seminary. Available for whole or part of August. Boston or vicinity preferred, but other parts of East considered. **G. H. Bachelor, 318 West 3rd Street, Ligonier, Indiana.**

Vacation Supply Work. Would supply July and August, or parts. Ohio or Illinois preferred. Vacant church considered. College trained. Foreign missionary experience. Desire use of manse. **Clifford Lundy, United Church, Coalhurst, Ontario, Canada.**

Pulpit Supply. Will be available for supply preaching during August or September. Prefer New Hampshire or the northern part of Massachusetts. May consider an exchange of pulpits. **D. E. Lorentz, Pleasant Valley Way, West Orange, N. J.**

Omaha, Nebraska: Congregational minister would like to supply a pulpit either in Rocky mountain region or in Great Lake territory during July or August. Churches seeking a supply for either of these months write **Oliver M. Adams, 4812 Fontenelle Blvd., Omaha, Nebr.**

Pastor of Lutheran (U. L. C.) Church of 600 members will be available for vacation supply in churches along or near Middle Atlantic sea-board first two Sundays in August or last of July. Lutheran preferred, but others acceptable. **J. B. Lambert, 600 Mulberry St., Scottsdale, Pa.**

Will Supply Any Pulpit anywhere in America, not to exceed six weeks, any time during June, July or August. Preach the Bible only. Would expect minimum compensation of \$25.00 per Sunday, plus free lodging. Highest commendation as Bible scholar and preacher. **G. Winter, Minister Church of Christ, Elkhville, Illinois.**

Young minister, age 28, pastor of congregation of over 500 members (Church of Christ, or Disciples), would like to supply for any congregation in or near New York, Chicago, or any other education center where summer courses are offered, during July or August, or both. Address **E. C. Nance, 202 N. Union St., Fostoria, O.**

Lockport, New York, have the month of August vacant, and will be glad to act as pulpit supply for church without a resident pastor or for a pastor taking his vacation at this time. Prefer church in New Jersey or Philadelphia area. **Ethel A. Knapp, Box 397.**

Successful resort preacher, 30 years old, wants similar work three or four months in summer. Salary and location immaterial. Only a free hand for progressive methods requested. Would appreciate readers putting me in touch with interested parties. Will also take vacation supply work. **Box 1345, Delray Beach, Florida.**

During my vacation period, I would like to fill a pulpit within driving distance of Mattoon, Illinois. I was formerly pastor the Central Avenue Church, Paris, Illinois, Hindsboro, Illinois, and other churches in the Illinois conference, Methodist Church. I could arrange the dates any time during July and early August, but prefer July 14th, 21st, and 28th. \$10.00 for one service, or \$15.00 for two. References upon application if desired. **Harry E. Crane, Broken Arrow, Oklahoma.**

Pulpit Supply: I expect to be near Boston the month of August and will be willing to act as supply preacher in some church within driving distance the four Sundays of that month. I am a Methodist pastor in Youngstown, Ohio. However, I have no denominational preference for the supply preaching. **S. E. LaFollette, 2718 Hillman Street, Youngstown, O.**

In the library of Vanderbilt University is a copy of the translation of the first Latin edition of "Georgius Agricola De Re Metallica," 1565, with biographical introductions, annotations, and appendices upon the development of mining methods. The translation was made by Herbert Hoover and his wife, and a limited edition was printed and given to friends. The translation was never put on sale. The Vanderbilt copy was secured from the United States Geographical Survey.

POWER THROUGH SERVICE

A young officer in the trenches was trembling with fear. His body and his knees shook so that he was afraid that everybody would see them. He tried in every way to master those trembling limbs. He could not make it. He was afraid he would faint. Then he saw another boy worse off than he. He went up to him and said: "Buck up, old man! We're all going over together!"

He saw another boy with bad shoes limping about. He took off the boy's shoes and bathed his sore feet. Before he knew it, his own poise and calm and power of self-control had come back. In a practical, everyday fashion this is the way service works. It conquers fear and weakness, and brings back power and poise. "And Jesus returned in the power of the spirit."

William L. Stidger in *Personal Power*; Doubleday, Doran and Company.



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The Go-Getter Class

(Continued from page 668)

"If you can't be a highway, then be a trail;

If you can't be a sun, be a star.
It's not by size that we win or we fail;
Be the best of whatever you are!"

Eight. The go-getter class looks to the seven (or five) directors for executive leadership in the realization of its aims. And, it may be added, chooses as directors only those who give evidence of specialized abilities, who are trained, or willing to be trained. Each officer might profitably wear a Goethe's ring with its motto: "Haste not—Rest not," until he gets done the task the class assigns him.

Nine. The go-getter class constitutes its seven (or five) directors its cabinet or executive committee, the class president being chairman, and the class secretary the keeper of records. This cabinet, with frequent meetings, carries exacting executive leadership. As goes this leadership, so goes the class.

Ten. The go-getter class creates a constitution and set of by-laws to make effective its commission form of organization and administration. It is hoped that this article and the other ones in the series will give immediate guidance, in outline at least, to the makers of such a constitution, which constitution must be indigenously developed.

Eleven. The go-getter class, large or small, considers itself at all times an integral part of the adult department of the church school, even as the school is an organic part of the church, being the church's major educational expression. This point was emphasized in the tests for adult church-school organization recently considered in this journal.

Twelve. The go-getter class accepts and profits by the general educational direction of the Church Board of Religious Education, through its functioning officer, the director of religious education, the church-school superintendent,

ent, or the adult church-school supervisor.

Thirteen. The go-getter class, through its directors, co-operates in the adult council of the church-school, which council, under the educational direction above referred to, works out the general policies and procedures for all adult church-school organizations, this in the interest of an integrated program for the religious education of all church-school adults.

Fourteen. The go-getter class exemplifies the genius of adult church-school organization; viz., it is a directed democracy functioning, vitally and indigenously, under the dominance of the ideals of Jesus Christ. This is true for the class as a whole, and for all its commissions.

After all, at the heart of the go-getter adult class is faith, and, as Oliver Wendell Holmes so well reminds us, "It's faith in something and enthusiasm for something that makes a life worth looking at." And, we may add, a class worth organizing and perpetuating.

John Oxenham, in his "The Vision Splendid," lifts before church-school adults the long look that beckons on and on to the higher heights.

The future lies
With those whose eyes
Are wide to the necessities,
And wider still
With fervent will,
To all the possibilities.

Times big with fate
Our wills await
If we be ripe to occupy;
If we be bold
To seize and hold
This new-born soul of liberty

And every man
Not only can,
But must the great occasion seize.
Never again
Will he attain
Such wondrous opportunities.

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MODERN

RATES REASONABLE

BATHS

ASK DR. BEAVEN

QUESTION: What summer school would you recommend where a pastor can learn the latest methods of young people's work?

ANSWER: Taking all things into consideration, I am inclined to advise your writing to Auburn Theological Seminary, Auburn, N. Y. to get a statement of their three-weeks' program for pastors in religious education. There are, of course, full summer courses in places like the University of Chicago and Northwestern University, both of which have full programs in the religious educational field. You might write to Dr. Lynn Rohrbough, Dickenson College, Carlisle, Pa. He is dean of a summer school in religious education, to be held at Williamsport, Pa., under the direction of the State Sunday School Association of Pennsylvania and Temple University of Philadelphia. I do not know whether they would have any course that would be particularly useful, but I imagine they might. Temple University will give credits for the work done in this school.

There is a splendid training school held by the Baptists at Ocean Park, Maine, during the early days of August. This is a combined school for young people and for pastors, and would undoubtedly give you a great deal along the lines in which you are interested. If you desire further information write to Rev. F. F. Peterson, Portland, Maine.

QUESTION: What plan have you found best to hold in the church men and boys between the ages of fourteen and manhood?

ANSWER: You have certainly touched upon a problem that is very real to all of us who are working in the church.

From fourteen on, the average boy is normally developing a new sense of independence and this is as it should be. Up to that time, by nature, a boy is more willingly subject to the guidance and advice of his parents. About that time he is very anxious to show his own ability to make his own decisions.

For these and other reasons, he is a little inclined to react against the things that he is supposed to do because of the authorities of the past, so he is inclined to want to seem a little worse than he is. At this period, therefore, the reaction against church attendance is likely to be very marked.

Another element which is a very real one is the fact that during this time the boy, in many cases, is leaving home for school. This frequently breaks up the religious habits which he has already established and gets him out of touch with the original group with which his church-going was associated.

However, this is a phase of the matter that has some consolation as well as problem, because many times when we note the falling off of attendance at church in the number of boys of the ages of sixteen and upward, it is partly accounted for by the fact that so many of them have gone away to school and is

not entirely the fact that they have left the church.

However, the fact that the holding of boys and young men from fourteen to manhood is a difficult task simply means that we as church leaders ought to give it greater study and I am glad you have asked the question.

In attempting to answer it, I should like to speak first of our relation, as pastors, to the problem.

I believe we should personally feel a serious responsibility in this field. I know how we are burdened with the ordinary load of the churches which we serve. On the other hand this is a task that we should have a large part in accomplishing, and among the ways in which we can help meet it are the following:

First, let the boys and young men know that in their minister they have a man who is genuinely interested in the things which interest them. His illustrations in his sermons that show the lines along which his mind is running, his actions with the boys and young men at their picnics, parties, athletic contests, his personal contacts with them in and around the church, all make a vast deal of difference in the feeling which they have, that the church is interested in them and they should be interested in the church. When the minister is stilted or distant or ill at ease in the presence of boys; when they feel that his preaching is far over their heads; that he has no interests which parallel theirs; or that he is so "good" that he is far removed from them, it creates a stilted relationship between them and the church, for after all, in a peculiar sense the minister incarnates the attitude of the church for the boys.

If a minister could go with a group of his boys to an Older Boys' Conference or have them in a camp or regularly get in touch with them in ways that make them free in his presence, it would very greatly help to hold them.

A second area is, of course, the regular work of the church for the young men of that age. Ofttimes because it is hard, we let it receive little emphasis. The boys are made to feel that they are in the way, and that their normal desires for play and fun are not only not appreciated, but resented by the church. Plenty of older church people feel that the use of any part of the church building, for instance, for games or social times or basketball, etc., is not to be tolerated, with the result that the boys feel that things that to them are very wholesome are resented by the church.

Many churches have in this way turned groups of lively boys out upon the streets, and lost their grip on them at a critical time in life when the gang spirit is highest and is pulling the other way.

I am inclined to advocate the setting up of a Young People's Commission in every church, that would have a sort of supervisory relation to young people's work. This would include the boys and young men's department, and would insure that their point of view would be presented as the young men's organiza-

tions would of course be represented on the council. The most vigorous program that the church can devise should be carried through. I like the Boy Scout program in its place. I do not think it takes the place of the church impact at all, but I think it would be well for the Boy Scouts to meet in the church and have the contacts that the church gives.

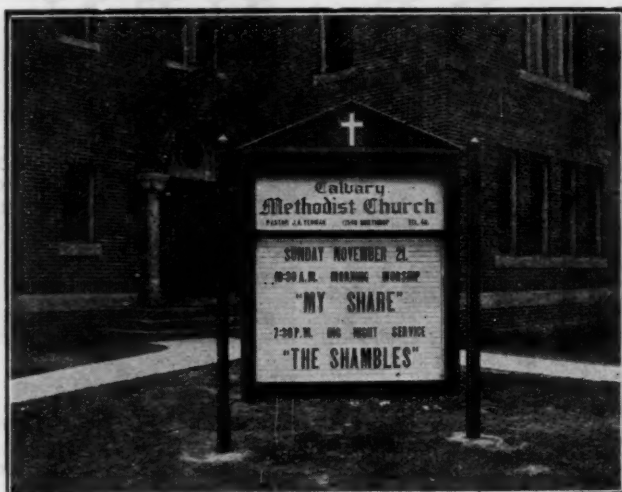
The average organized boys' class should attempt to adopt as many of the broad principles of the best boys' organizations as it can. This includes usually a fourfold ideal, physical, mental, spiritual and social. It should have a program not simply of spiritual interest, but of physical activity and of service. I certainly believe in athletic teams, contests, afternoon hikes, and all sorts of enterprises of that kind that give a natural outlet to boys' energy. Service projects also are attractive to boys and young men. We have found that asking a class of young fellows to deliver the Christmas and Thanksgiving baskets, to help distribute posters, and to carry through service enterprises, such as giving programs, entertainments, setting up Christmas trees, etc., at the County Hospital, Tuberculosis Sanitarium and other such places, are both interesting to the boys and help to tie them both to the church and to the service-idea of Christianity.

An orchestra has proved another way in our church, a glee club in some other churches. A dramatic society has gripped a lot of young men in our group as well. If you can have a social room in your building big enough to play indoor games that will prove a very useful instrument in holding the boys. Any way to use the boys and young men in worth while ways is valuable. "Use us or lose us" is about what happens. Let them help run things too—they dislike to be worked "on" but love to be worked "with."

Still another way of holding their interest and developing them is to send them to summer conferences and to Older Boys Conferences where they get an impression of the size and ability of their group which is really following Jesus Christ.

There are many kinds of organizations that can be used, but I do not think it is half so much the kind of organization as it is the people that are in it, the seriousness with which they go at it, and the determination to get the boys' points of view. The ordinary organized boys' class is a good tool. The organizations like the Rangers, Scouts, and Knights of the Round Table are useful, but none of them work automatically and they are not interesting to boys except when made so by the people who are in them, and the spirit that is shown. I believe strongly in the mixed group for young men and women. This holds the young men and enables them to make their friends in the church, Christian Endeavor, Epworth League, B. Y. P. U., etc. The form is incidental, the spirit and leadership are everything.

From time to time we have had committees of young people conduct the evening service, bringing their high



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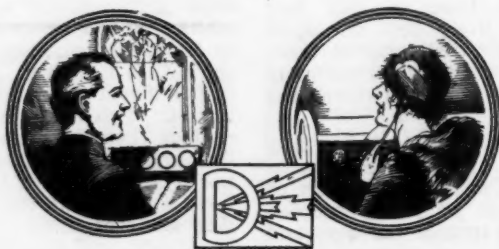
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school friends with them, and bringing along their glee clubs, orchestras, etc., to furnish the music. This has interested our own young people and brought new friends into the circle of their acquaintances.

An interesting form of organization was started in our church, and has spread quite widely, called "The Class Unusual." There is no way of giving an adequate description of the Class in terms of constitution. It was unusual simply in that the leader had the ability to think of unusual and interesting things for young men. His topics were unusual. The guest speakers were attractive and were played up well. The program of activities was very wide, and worked the boys extensively. The programs were thought out ahead of time and printed attractively. The high school groups that were represented in the membership of the class were pitted against each other to secure attendance and to manage class banquets, parties, service projects, etc. But all these things and a score of others go back to the thing to which I have referred, namely, a unique teacher, entirely sympathetic with a boy's life, knowing the things in which he was interested. If you are interested in following up this line, write to Mr. Samuel Starquist, Mutual Benefit Life Insurance Company, Rochester, N. Y.

THE BIRTH THROES OF A NEW WORLD

We have been living today, as everybody knows, in one of the supreme transition epochs of human history. There are certainly two transition periods in human history that can compare with the one we are passing through. In all such transition periods, what always is obvious is the destructive aspect of the transition movement. You see the destructive aspects and you fail to notice the birth throes forces.

When Napoleon fought the battle of Wagram in 1809, coming as it did after the battle of Jena, and after the battle of Austerlitz, all that were looking on felt that there had been a collapse of everything for which they had struggled. Pitt rolled up his map and died. Fox followed him very shortly afterwards, and there seemed no hope in the world. Well that same year, 1809, Charles Darwin was born, William E. Gladstone was born, Alfred Tennyson was born, Elizabeth Barrett Browning was born, Chopin was born, Felix Mendelssohn was born, Edgar Allen Poe was born, Oliver Wendell Holmes was born, Abraham Lincoln was born—all in that very year. Nobody knew, nobody dreamed, what the birth throes of 1809 meant. Nobody saw it. But looking back, we realize that Wagram is a word that only the schoolboy who has been studying history remembers anything about. And the birth throes have produced a new world.

Rufus M. Jones in an Address, *A New Science and a New Religion*; Religious Education Magazine; April, 1928.

"For books are more than books, they are the life,
The very heart and core of ages past,
The reason why men lived and worked and died,
The essence and quintessence of their lives."

\$\$ TIPS \$\$

Young People at Communion Service

A Sunday afternoon communion service was conducted at Tabernacle Baptist Church, Utica, New York, just before schools opened in the fall of 1928 for the especial purpose of having the young people who were leaving for school and college meet together in this form of Christian fellowship. There were about twenty-five young men and women, and they will cherish the memory of that association, and also the thoughtfulness of those who arranged the same.

The church was without a pastor, and therefore Dean Thomas A. Wearing, Ph. D., of Colgate University, who was acting pastor, was in charge. "Facing the Future" was the subject of a practical, though brief, address. Action, he indicated, is more convincing than argument; that is why we are more influenced by what a man does than by what he says. Young folks were warned against introspection, and diligence in work was advised. Perseverance, tact and courage were qualities which were commended. Always, the speaker insisted, there should be faith in God and also in the triumph of truth and righteousness.

Parents and friends of the young people, who were privileged to attend, were impressed with the beauty and the appropriateness of the service. It was a recognition of the interest of a church which has always had a large body of youth associated with it in the young men and women of today. Another tie was established between the church of their childhood and youth as they were going forth to the larger adventure of life.

Yet such a service as this can easily be arranged by a thoughtful and sympathetic pastor; and it will be appreciated as much (or even more) by the families of the departing youth as it will by themselves.

William J. Hart, D. D.,
Utica, N. Y.

Canary Birds on Children's Day

A service long remembered in our church was one in which all the constituents were invited to bring their canary birds to the Children's Day exercises of the Sunday School. About three dozen birds were found available. No one minded if a few peeps were heard during the prayer or scripture. It was during the music, however, that the birds woke up and "did themselves proud". The pipe organ notes seemed to start them all into song and the effect was very beautiful to hear. They made a pretty sight, too, in their gilt cages, strung at uniform intervals under the arches between the gallery supports which run along both sides of our auditorium. T. H. Woodford,

East Hartford, Conn.

Extension Service for Funeral Sermons

My parish is in the zone where the Funeral Sermon survives. A funeral here brings out great crowds of people, many of whom never darken a church door.



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It is argued that such events add to the already tragically heavy strain upon the bereaved. I think a case may be made that the solemn pageantry of the discreetly conducted funeral service adds a dramatic interest to lives condemned to drab monotony. At any rate, I make no apology for seizing upon these occasions as opportunities for straightforward preaching to multitudes of people who never hear it elsewhere. Need I say that I preach no sob sermons and loathe all sentimental parade at such times. I do, however, give the most careful preparation to these utterances. Some time ago I was asked for the notes of a funeral sermon which was considerably talked of, for the benefit of a sick relative unable to attend. I learned afterward that that sermon had been passed from hand to hand and from family to family, not only among the relatives but in the general neighborhood, until it was nearly worn out.

Since that time, I write out my funeral sermons and some time after the event, when the first sharp agony is over, I send a copy to the family. It is read and re-read under a condition of mind and heart which is most favorable to thoughtful consideration of the message. I have known of some of these sermons crossing the continent to distant relatives. In my calling, I run into them constantly. Questions are frequently raised as to some of the teaching.

There is another by-product of great value to the preacher, i. e., the prestige and the personal advertising. While that sermon is circulating through the family and in the neighborhood, he is being talked about. Often he is being quoted. Also he is being more frequently called into the homes of the marginal people in the community, those without church affiliations, transients, tenants, etc.

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What other utterance of a preacher would be treated and preserved with such reverence?

H. E. Mansfield,

Honey Creek, Wisconsin.

Giving the Membership the Church Rules

Very frequently members of churches have little idea of the fundamental rules of their churches. The pastor of Central Methodist Episcopal Church, Utica, New York, conceived the happy thought of printing some of the more important rules relating to church membership in the weekly bulletin of the church. This was successfully done under the heading of "Studies in Methodist Law". The following, for instance, was what appeared one week:

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STANDING COMMITTEES

I—On Membership, No. 110, §13.

This Committee shall assist the pastor in keeping a complete membership record—conserving the membership to the church of those removing out of the bounds of the pastoral charge or absenting themselves from church service.

(1) If a member has resided one year in another community and shows no interest in keeping membership, he shall be recorded "inactive."

(2) If any member, without sufficient reason, for two consecutive years shall habitually absent himself from church and fail to contribute to the

local budget and the benevolences, the name of such a member, after unsuccessful but earnest efforts by the pastor, or, by a committee from the official Board to regain his interest, may by action of the Quarterly Conference be recorded as an inactive member. These inactive members shall be reported in separate columns.

(3) If the residence of a member can not be ascertained for a total period of three years he shall no longer be counted and the pastor shall record after his name, "Removed without certificate."

William J. Hart, D. D.,
Utica, N. Y.

"The Dreamer"

A Sermon By Ralph V. Gilbert, Independence, Iowa

"And Joseph dreamed a dream, and he told it to his brethren: and they hated him yet the more" (Gen. 38:5).

THE text takes us back to the dim days of the Hebrew patriarchs when men lived a nomadic life in tents, before the era of cultivated fields and bustling cities. Life was very primitive, very simple, in those days. And yet, withal, very similar to life to-day.

Let us consider the household of Jacob for a moment. It is a polygamous family, composed of wives and concubines, of children and grandchildren. Jacob is the sheik or head of the clan. His sons, many of them of mature age, with families of their own, yield him allegiance. They tend his vast herds which constituted the wealth of those ancient days.

Joseph was one of the youngest sons and was, frankly, his father's favorite. There was showered upon him all the preference and favoritism that an aged doting father could bestow. Joseph had an excellent chance of growing up absolutely spoiled. Yet the "coat of many colors," symbol of his father's profuse favors, does not seem to affect him. He grows up a dreamy, pensive lad, with the soul of a mystic. All the way through there is something fine and sweet and clean about him.

And so, sheltered in his father's tent, unexposed as his brothers were to the rain and the snow and the heat and cold, Joseph grew up, not an arrogant youth, but a dreamer. Let us notice him as he dreams his dreams:

1. He is misunderstood. His dreams of the barley sheaves and of the heavenly planets were received with mixed motives in the family. Possibly he was a little tactless in telling them to all who would listen. Let us remember that he was still a boy, without the maturity of later years. At any rate, while his father expressed some surprise, his brothers evinced increasing hostility. This was insufferable: not only to be pampered and petted by an indulgent father, but now he dreams dreams of superiority over them! "And they hated him yet the more."

The reason for this hostility is at once apparent. There was a line of cleavage in Jacob's offspring. On the one side was Joseph, tender, dreamy-eyed, mystic. On the other side were the rough sons of Bilhah and Zilpah,—men who were inured to heat and cold; men of the outdoors who scorned anything that savored of the effeminate; men who loved a foul jest and lived an unclean life. To them Joseph and his dreams were anathema. They hated him with a fierce, blustering hatred; they had no time for such as he.

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Such a line of cleavage has always been present in the Bible. Consider the difference, for example, between Cain and Abel! Or Jacob, himself, and his brother Esau. Remember Abraham, and his ideals, and Lot who "pitched his tents toward Sodom." The world is composed of the sons of Mary and of the sons of Martha. There is always the man with a vision and the mass without a vision; the work-a-day man and the poet.

Now the supreme tragedy of life has always been that these two kinds of people have never been able to understand each other. The practical man, with his face bent earthward utterly fails to comprehend the attitude of the mystic whose face is lifted heaven-ward. The former is concerned with his wages, his three square meals a day, the satisfaction of his natural instincts. The latter

keep from starving. And, thanks to the brother they so cruelly wronged, they are able to buy it. They are everlastingly indebted to the dreamer!

We, today, can never hope to be able to discharge our debt to the line of dreamers. We press a button, and the house, aye, a whole city is flooded with white lights as by magic. New York, Cairo, Hong Kong are near neighbors now. Gaze at a beautiful cathedral; you are looking at somebody's dream. The mighty oratorios are the dreams of some soul who could sense the music of the spheres. The literary masterpieces, the immortal paintings, the work of the sculptor,—all these are but dreams. Our homes are built and equipped with countless devices to make life easier and better. They are there because some dreamer, starved in a garret, laughed at by his friends, worked away and wove his dream into reality.

So much for the scientific dreamer and the artistic dreamer. What about the religious dreamer? Methinks he is the greatest of all. Think of Moses, Elijah, Samuel, Isaiah, Paul,—the long line of seers and prophets—whose mystic raptures carried them up to the very throne of God, and who came back to us with messages that enabled us to understand God better and know Him more, "Whom to know aright is life eternal." The greatest of these was the Christ. Like Joseph and the others, he too "was despised and rejected of men, a man of sorrows and acquainted with grief." He too paid the supreme price. But thanks to His coming, we now may understand "the way, the truth and the life." Having seen Him, we have seen the Father. He was the world's greatest Dreamer!

"Dreamer of dreams? We take the taunt with gladness,
Knowing that God, beyond the years you see,
Hath wrought the dreams that count with you for madness
Into the substance of the world to be."

A Share of Indebtedness

I am enclosing herewith a copy of a form which we used in a successful campaign to raise an indebtedness of long standing. We conceived the idea of dividing our debt of \$3000 into shares

of \$30 each, which low figure we thought would enable every one to help. The form with the blank note attached gave color and definiteness to the plan. The response was even better than we had anticipated. H. C. Crisman,
Eads, Colorado.

THE LAW OF STEWARDSHIP

I think that it is but fair to recognize that there are spiritual laws as well as natural laws under which the individual must work. There are laws of progress and growth. These laws are as eternal as the very heavens, but they are not fully understood. But then what laws have been? Newton is given credit for formulating the law of gravitation, but the law has been established from the beginning of time. The law under which the gasoline engine works has existed throughout the ages of history. Gasoline exploded by a spark under pressure would have made an automobile run in the year one as well as today. The law was eternal. But man had not yet grasped the idea to use it. The laws under which the airplane raises itself and conquers the air are old laws. But we are beginning to appreciate them.

In the same way there are laws of life. These have also existed from the beginning of time, but have not always been appreciated. The law of stewardship is such a law. In this chapter I want to forget any objective in using Christian stewardship as a way to get money and talk about it as a way to find life. Reduced to its simplest terms the law is:

1. God is the owner of all.
2. I am the steward of his wealth.
3. I find the biggest satisfaction in life by using this wealth intrusted to me in the way which will bring happiness to mankind and advance the kingdom of God.

The law of stewardship thus takes issue with the law of acquisition. It says to man that it isn't what you get, but what you give, that counts. It challenges the right of the individual to make his biggest aim in life the acquiring of wealth or fame, and it substitutes for the old law the rule of service for others. It tells man frankly that he gets the most out of law as he gives the most.

William H. Leach in *Church Finance*;
Cokesbury Press.

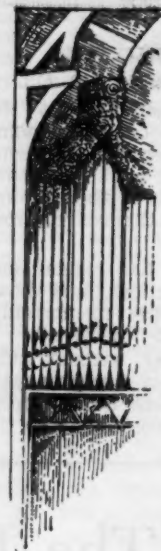
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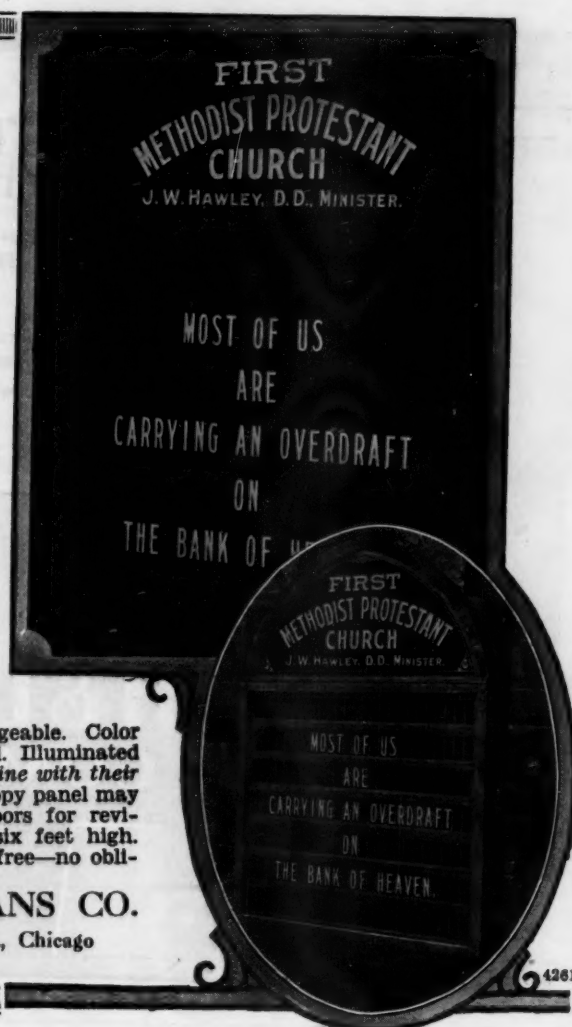
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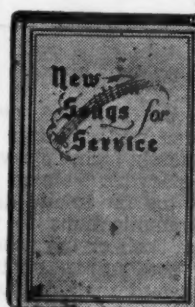
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lives in a world of fact; the other, in a sees visions and dreams dreams. One world of fancy; mutual understanding seems eternally impossible.

II. He is persecuted. Not only is Joseph entirely misunderstood, he is cruelly persecuted. This also is entirely natural. Comes a day when his father sends him forth to get news of the herds, and of his brethren. This, then, is their opportunity. The sons of Bilhah and of Zilpah will put this irritating interloper out of the way forever. They stop just short of murder; they place him into an abandoned cistern planning to sell him as a slave to the first passing caravan. And when a band of wandering tradesmen come along, they sell him without hesitation. Having completed their cruel plan, they sit down and "eat bread". Think of it! Selling a brother into life-long slavery, and then sitting down and eating dinner! It reminds us of the soldiers that threw dice at the foot of the Cross whereon was nailed the dying Jesus!

But these rough brothers of Joseph are merely living true to form. They punished their dreamer just as the mass of humanity has always summarily dealt with dreamers. If one wants to be cynical about humanity there is no better opportunity than just here. Call the roll of the world's great souls,—the seers, the inventors, the discoverers—and you will find that they always suffered as Joseph did. The community in which they lived hated them. And, because you cannot hate a person without doing something evil, the community always eventually persecuted them. Homer, when alive, begged for his bread; only his age and infirmity saved John Milton from the hangman's noose; for conceiving the greatest principles of philosophy, Socrates was given the fatal hemlock; Columbus discovered a new world and was loaded with chains as a reward; Galileo first dreamed the true relation of the planets, was stretched upon the rack. But why go further? The list is endless. The greatest Dreamer the world ever saw, Jesus Christ, was nailed upon the cross. Why? Because he dreamed a dream of a New Kingdom, a new relation between God and man, and between man and man. Aye, so it has ever been: chains for Columbus, hemlock for Socrates, flames for Huss, Calvary for Christ. Oh the pity and shame of it! And then a hundred years later, we, the mass without a vision, we who have in us something of the strain of Bilhah and Zilpah, come humbly back to these martyred dreamers and worship! Homer the poet, who begged for his bread,—when he died, seven cities claimed the honor of being his birthplace! Joan of Arc, in the flesh was burned; but a thousand years later she is made a saint! Abraham Lincoln when President of this country was abused in office; today he is looked upon by a grateful republic with something almost akin to worship.

III. The debt we owe. The story of Joseph and his dreams is not yet finished. It has a most important ending. The reader is earnestly advised to read it. From a purely literary standpoint, it may be said that no more finished romance exists than the story of Joseph. After many experiences, he becomes prime minister of Egypt, second only to the emperor. It is his especial duty to conserve the food supply in view of a coming famine. When this famine does come, Joseph's former brethren come with it. They would fain buy corn to

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Interpretative News Notes

Millions Starving in China

As nearly as can be estimated, over 20,000,000 men, women and children in China are now not merely facing starvation, but actually starving. Many of these are in regions too far inland and away from rail communications to be helped now. To meet their crying needs, food supplies and seed grain should have been started toward their districts two or three months ago.

But there are starving millions in relievable areas near at hand.

Mr. Dwight W. Edwards, American Executive Director of the International China Famine Relief Commission, with headquarters in Peking, writing on February 19, reports in detail the food situation in 235 Hsien (townships) having a population of 38,828,000. At that time it was estimated that in 52 Hsien (pop. 6,894,000) starvation existed on a "considerable scale". Grain supplies were "almost exhausted" in 135 additional Hsien with a population of 23,969,000. The population in the remaining 48 Hsien would probably pull through, "except the ordinarily indigent", by migration, selling of resources and "use of food substitutes". All these millions are near at hand and capable of relief if the funds are promptly furnished.

On March 15, China Famine Relief U. S. A. received from the Department of State a letter reporting a cablegram of February 20 from Minister MacMurray in Peking, stating that he had "no hesitation" in accepting as a preliminary estimate 4,000,000 as the number of famine victims living in relievable areas.

The American Advisory Committee in Peking, of which Mr. C. R. Bennett, of the Peking Branch of the National City Bank of New York, is chairman, has sent several urgent letters and cablegrams during recent weeks. On March 1, he cabled that 4,000,000 was a minimum figure and that later other districts would "come into the urgent category, necessitating a revision upward". He asked an immediate remittance of "as much as possible". On March 18, he cabled again, reporting "extreme" conditions in three provinces and added, "The Government is taking effective measures against banditry in many affected districts; railway transportation is improving; conditions in the interior are clearing gradually; emergency relief now practicable; expedite remittances."

It is a matter of deep regret that the responses to the appeal of China Famine Relief have enabled it, up to April, to send to China only about \$420,000. The

need continues and will grow increasingly urgent for months to come—until the major crops come in during the summer. And without seed for planting, there can be no major crops. The dire prospect of famine prevailing in many areas right through the summer begins to face us.

Everyone who has the heart to help is urged, without waiting for personal approaches, to send his own substantial personal contribution to China Famine Relief, 205 East 42nd Street, New York. Each minister is urged to secure a generous contribution from his church. Millions are looking to America for help—their only hope.

Dr. Jefferson to Retire

The announcement that Dr. Charles E. Jefferson will retire from the active pastorate on August 29, 1930, comes as a startling reminder of the passing of the years. Thirty years in this great pulpit on Broadway is but as yesterday when it is passed. The ministry of these years is one which has written history. Dr. Jefferson is both a pastor and a prophet. Before the days of prohibition his was one of the most ardent voices urging its consideration upon the people. Even while the noise of cannons came from over seas he was proclaiming the gospel of peace and urging the United States to keep on the pathway of peace. His ministry has been sincere, sacrificing and consecrated. His congregations have never been drawn to the church by sensationalism. They have always received sermonic instruction. We have recently published one of his lectures delivered on the Beecher foundation at Yale. At the time an editorial note called attention to its freshness twenty years after its original delivery.

Organ Manufacturer Would Reduce Crime

M. P. Moller, veteran organ maker of Hagerstown, Maryland, was responsible for the holding of a mass meeting in that town recently, which instituted a new movement for the respect and the enforcement of law. Practically all of the civic and religious organizations of the city were represented in the meeting. The result was the appointment of a committee to plan the organization of

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The pathway to failure is filled with good intentions.

What is the pathway to satisfaction?
Answer: First turn to the right and then keep straight.

Jesus said, I am the way, the truth and the life.

To every man there openeth
A way, and ways, and a way,
And the high soul climbs the high way,
And the low soul gropes the low;
And in between, on misty flats,
The rest drift to and fro.
But to every man there openeth
A highway and a low,
And every man decideth
The way his soul shall go.

—John Oxenham.

Charles A. Ellwood To Give Cole Lectures

The Cole Lecture Foundation announces that Dr. Charles A. Ellwood, lecturer and author, will deliver the 1929 lectures during the week of April 21. His subject will be "Man's Social Destiny." The Cole Lectures, delivered before the faculty and student body of Vanderbilt University each year, are among the outstanding lectures delivered in America on religious thought and activity. The lecturers selected during the past few years included the late Cornelius Woelfkin ("Expanding Horizons"), Charles W. Gilkey ("Present-Day Dilemmas in Religion"), and Edwin Hughes ("Christianity and Success"). It is quite probable that Cokesbury Press, publishers of the lectures delivered by Dr. Woelfkin, Dr. Gilkey, and Bishop Hughes, will publish also the lectures to be delivered by Dr. Ellwood.

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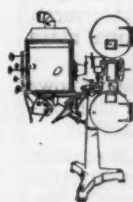
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Vanderbilt Rural Church School

CHURCH MANAGEMENT is the technical school for ministers. Its readers should be interested in a technical school for retouching of the education of rural ministers. Such a school, and the only one of its kind in the South, is The Vanderbilt Rural Church School, the third session of which ran from April 1-12. There were present 360 ministers from 22 states and representing 26 denominations.

The faculty was gathered from specialists in rural life and rural church work in the leading denominational state and federal agencies.

The popularity of the school shows at once the widespread need and the satisfaction of that need at Vanderbilt.

The days were long and strenuous. At 8:10 A. M. was the first auditorium meeting, at which time there was a lecture on some Bible theme. Following this there were 14 classes each hour till noon. Then another popular lecture on some rural theme of general nature. In the afternoon time was occupied with an hour and a half of supervised recreation, ranging from horseshoes and hiking for the less vigorous to swimming and mass games and exercises for the more leathery. The first few days had such effect on the men as to remind one of President Roosevelt's joke on the fat and flabby army officers in Washington when he ordered them all to

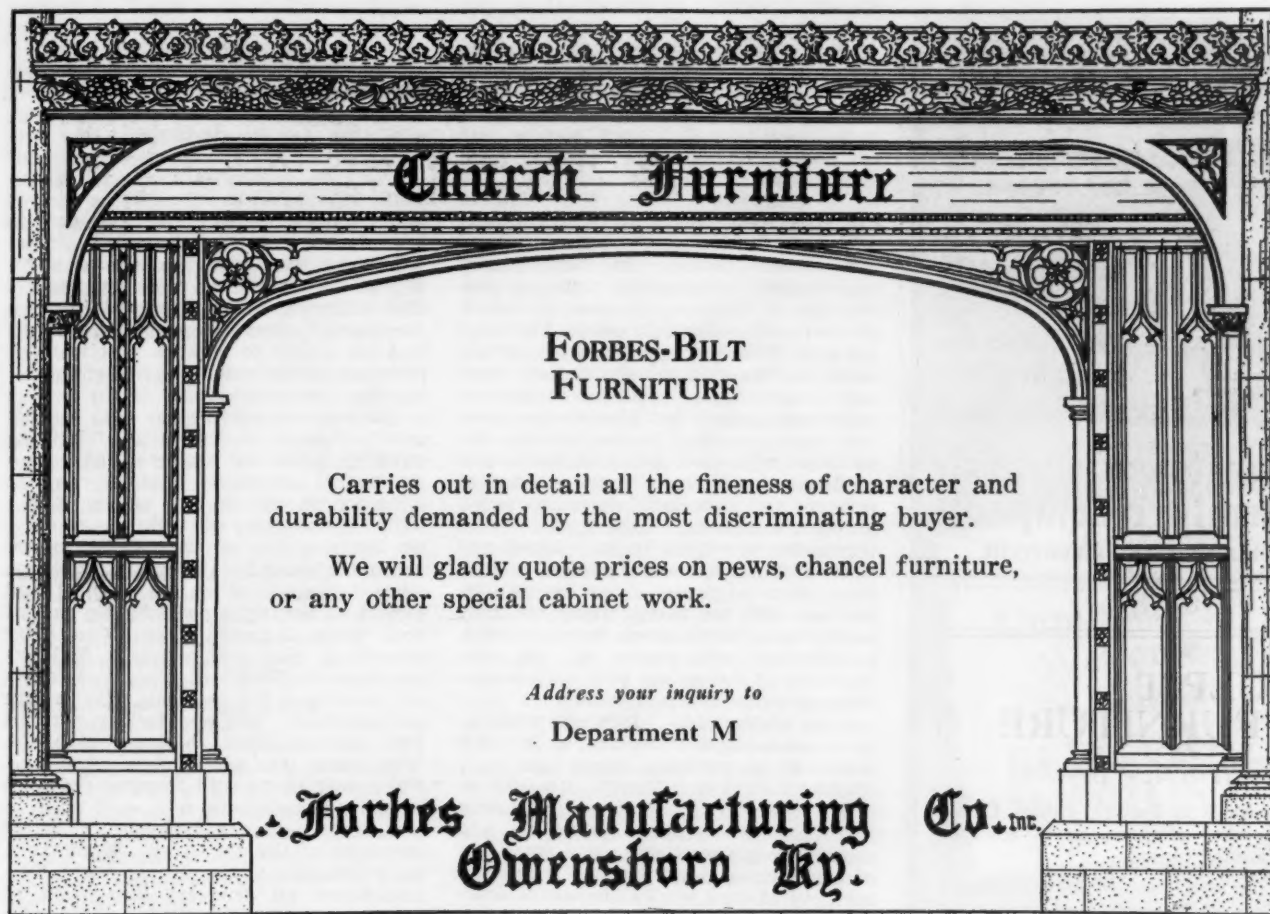
follow him in a long and rough cross-country ride. After recreation the denominational groups had their meetings. At 7:30 the third auditorium hour was held. Delightful programs of music and speaking were given at this popular hour.

Reading down the printed schedule one follows the different groups in their study of "Rural Industrial Communities and Plans of Service", "Rural Social Problems", "Farm Problems", "Personal Evangelism", "Play Life of Boys and Girls", "The Larger Parish", "The Country Church Efficiency", "The Rural Church as a Community Center", "The Sunday School in the Rural Community", "The Church and Rural Life", "Stewardship of Life", "What to Preach"—these the first hour and just as attractive studies for the second and third hours.

F. D. STEVENSON.

Dr. Faris Leaves Revell

Dr. Paul Patton Faris, who, for some time, has headed the editorial department of Fleming H. Revell Company, has become the associate secretary of the American Mission to Lepers. In accepting the office Dr. Faris indicated that for the first time in history that the outlook for controlling and eradicating leprosy looked hopeful. Dr. Faris is a Presbyterian clergyman, who, before joining the staff of Revell, was the managing editor of *The Continent*.



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Federal Council Studies Problem of Unity

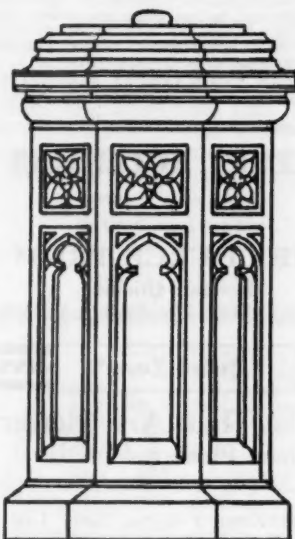
As a result of the extended discussions at the last quadrennial meeting of the Federal Council of the Churches, concerning the possibility of a fresh advance in unity, an important Committee on "Function and Structure" was appointed to continue the study, to report each year to the Executive Committee of the Council, and to make a final report at the next quadrennial meeting as to the policy of the Federal Council in relation to the union movement.

The first meeting of this group was held in New York on April 2.

President George W. Richards, of the Theological Seminary of the Reformed Church in the U. S., Lancaster, Pa., was elected Chairman of the Committee. Dr. John W. Langdale, Book Editor of the Methodist Book Concern, Vice-Chairman, and Dr. A. J. C. Bond, of the Seventh Day Baptist Churches, as Secretary.

After a day's discussion of present trends, provision was made for an intensive study of three fields: first, of the movements looking toward the union of various groups of denominations in this country and abroad; second, of movements in the direction of unity in the local community, and, third, of the possibility of and the need for closer relationships between the various co-operative and interdenominational agencies.

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Jewels From Jowett

By William J. Hart, D.D.

THE pulpit of both Great Britain and the United States owes inestimably much to Dr. John Henry Jowett. A gracious, winsome personality, a highly cultured Christian gentleman, he lived to serve his Lord through his offices as a minister. Newcastle-on-Tyne, Birmingham, New York and London were the scenes of his unforgettable labors; but his influence covered many lands. People crowded his building whenever he preached; and multitudes read his writings. A spirit of reverent and inspiring devotion pervaded all his utterances. Furthermore, he had the power of appeal to both mind and heart by the frequent use of illustrations. Ever alert, he found them everywhere. Contact with his parishioners, his daily walks through city streets or countryside, his vacation experiences, and his wide reading, all furnished him with something of value which he passed on to his hearers and readers. In their preparation and application he was, as in other phases of his ministry, diligent and conscientious. Arthur Porritt, his biographer, has said: "Jowett's illustrations and imageries, prodigal, arresting and sometimes unforgettable, also came out of unremitting hard labor. They were born out of the travail of incessant reading and vigilant observation. Nature unfolded her secrets to Jowett's watchful eye. His garden was a mine of illustra-

tions for his sermons. . . He saw nature in her benevolent moods, and found parables where Tennyson met problems in the flower 'in the crannied wall.' The following letter is quoted to show the careful observation of Dr. Jowett, and his ability to make a practical application of the lessons he had gleaned: To Miss Jessie Spicer.

"Do you remember soon after we got over the brow of the hills behind the British Camp (at Malvern) going towards the monument, that we came to a very rutty bit of road, and we found some exquisite tiny white flowers growing on the very lips of the ruts? Do you remember them? And shall I tell you what I thought when we stooped and looked at them? I just silently prayed that when I came in life to a rutty stretch of road people might find exquisite little flowers of grace and courtesy growing in the very ruts. Do you see my parable? You are feeling perhaps that you are back in the ruts again. Well, make it a beautiful country lane. Fill it with God's wild flowers. Spiritual violets are forget-me-nots, and many a beautiful, nameless little grace grows right out of the bare clay. Wouldn't it be a beautiful thing if we could thus transfigure all drudgery into a bit of God's garden, and surprise those who look upon us, by our likeness to the Lord? For we can be perfectly sure that our Lord had many a long stretch of ordinary road, with the most ordinary duties, but He just set to work to turn it all into the highway of a King."

Undisturbed by the harsher things which nature disclosed, he also saw the possibility of spiritual lessons in the same. Writing once more to Miss Spicer, he said:

"I believe that everything in nature is a sort of language which God uses to speak to us. He is saying something to us in every sunset, and in every wild flower, in every calm or stormy sea. But we are so dense that we cannot interpret it, and it is so often as though our Lord were making no communication at all."

The illustration that needed explanation Dr. Jowett regarded as "a worthless encumbrance." Sermon illustrations, he felt, "should be like an honest street lamp throwing floods of light upon the road and not an item of decoration like a fairy lamp."

The illustrations of Dr. Jowett are distinctive not only for the clear light they cast upon the subject being discussed, but especially for their brevity. A skilled artist in words, he was able to illuminate the thought in a few terse sentences. Hence the point may always be clearly seen. Sometimes a single sentence was made to convey a lesson. For instance: "A man may be so intent upon a tombstone that he cannot see the Church."

"He can fix his eyes upon his boots and never have a glimpse of the mountains." "Our religious life is in many ways a good, solid, roomy structure, but somehow or other we often forget the lights."

"I was once allowed to sit on an earthly throne for a few seconds, but even that is not to be allowed with the throne of God."

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express it; if you wish to destroy it, deprive it of a tongue."

Thus one may run through the sermons and devotional writings of Jowett and find jewels in sentences. His subjects, also, are uniquely expressed, and are suggestively linked with the thought discussed.

Most of the illustrations of this renowned preacher are of permanent value, and from his various writings the following are selected:

"Some one sent me a bulb which requires a certain kind of soil, but he also sent me the soil in which to grow it. He sent instructions, but he also sent power."

"In the Boer War ammunition was carried out in piano cases, and military advices were transmitted in the skins of melons. And that is the way of the enemy of our souls. He makes us think we are receiving music when he is sending explosives; he promises life, but his gift is laden with the seeds of death."

"We have seen the strong elder son taking the arm of his weakly mother, and holding her up. This kindly service is illustrative of the helpful fellowship of God. 'He is at thy right hand.'"

"Thomas Arnold, of Rugby, used to say that when he could go from his knees into his schoolroom and feel that the temperature changed in the transition he knew that there was something very faulty and perverted in his relationship to God. When the fire of the Holy Spirit is here and not there, there is somewhere a break in our communion."

In a sermon on *Spiritual Talents*, he spoke at length on the talent of sympathy. Said he:

"Let us invest our sympathies. . . . And let us remember that some of the sweetest and most healing sympathies come from the humblest folk, who are not enriched with great endowments. I remember that at King Edward's funeral at Windsor, I saw a little bunch of wild violets placed among the almost priceless exotics which had been sent in gracious remembrance of the King, and the prominence given to this humble tribute showed how much they had touched the heart of the Queen and what they had brought her of consolation and healing."

Preaching on *The Illimitable Love of God* (Eph. 3:18, 19), Dr. Jowett used the following illustration:

"I have been spending part of my holi-

day on the island of Arran. From the supreme height of the fells there comes rolling down the granite slopes a gloriously alive and vitalizing stream. They call it 'The White Water,' and it is well named. It gleams on the slopes like the whitest foam. Out at sea, when everything else was obscure, I could see the white water running on its ceaseless errand. And oh! the loveliness of its bequests, and the unutterable beauty of its dells and glens! It feeds the bracken, it nourishes the stalwart heather, it moistens the retiring fern. The White Water endows its haunts with its own loveliness. And the white water of the eternal love, ceaselessly flowing from the holy heart of God, brings with it power to make everything lovely, and at last to present everything spotless before the throne. O Love of God, most high!"

Two illustrations from a sermon on *The Sea of Glass* reveal something of the exact art of Dr. Jowett:

"It so happened that when I began to think about these words (And I saw as it were a sea of glass mingled with fire—Rev. 15:2) I was looking through my window upon a glassy sea. We had had a storm of tremendous violence. All the elements had been contending in angry turbulence. The sea was white with passion. Huge breakers were pounding the shore. The foam was caught by the wind in great yeasty masses and flung about the beach, and even driven inland to adjoining fields. And the sea-birds were whirled about like sand-grains in a river in flood. But now the storm was over. The wild winds were away to their rest. The foam had melted on the shore. The sea-birds were resting quietly on the bosom of the deep. Lapping wavelets were caressing the beach, and little feet were paddling on the golden sands. I saw a sea of glass, and I thought of the fisherman's vision in his glimpse of the city of God."

Advancing to the thought that the sea of glass was "mingled with fire," he continued:

"The character is more than pure—it is genial. And who would care for purity without geniality? . . . You can go into many a room in an English house during any of the winter months, and you will find the furniture in most approved fashion, and everything spick and span, with not a speck of dust which the most exacting eyes could find. But there is no heat, no warmth, no cheery and in-

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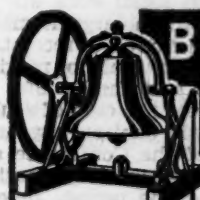
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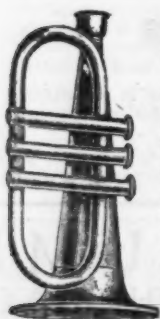
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viting flame! And there is a righteousness just like that. It is orderly, dustless, fireless and cold. It is 'icily regular', it is 'faultlessly null'. It is a sea of glass, but it is not 'mingled with fire.'"

Some significantly impressive words are found in a devotional article on *The Price of Liberty*, based on Mark 9:26: "And the spirit cried, and rent him sore, and came out of him." Said Dr. Jowett, with clear discernment of conditions:

"We are never going to acquire a rich and fruitful liberty without sore and rending struggle. There can be no large emancipation without an agony. We cannot loose bonds without inflicting and enduring wounds.... How is it with the liquor trade? Who expects a bloodless emancipation? The very threat of expulsion has consolidated vested interests, and there is an agonizing struggle ahead before the evil spirit will be driven from our corporate life. Evil spirits never calmly accept their note of dismissal; they fight like tigers for their lairs."

Here's an illustration from *The Safety of the Occupied Heart*:

"Two friends were cycling through Worcestershire and Warwickshire to Birmingham. When they arrived in Birmingham I asked them, among other things, if they had seen Warwick Gaol along the road. 'No,' they said, 'we hadn't a glimpse of it.' 'But it's only a field's length from the road!' 'Well, we never saw it.' Ah, but these two friends were lovers. They were so absorbed in each other that they had no spare attention for Warwick Gaol. Their glorious fellowship made them unresponsive to its calls. They were otherwise engaged. 'Walk in the Spirit, and ye shall not fulfill the lust of the flesh.'" (Gal. 5:16).

One more illustration may be given, and this comes in the form of a quotation. It illustrates the subject of *The Last Bridge*, John 6:66:

"Lady Jeune once asked Mr. Joseph Chamberlain why, in his opinion, so many men fall short of their ambition. And Mr. Chamberlain answered: 'They come to the place where they turn back. They may have killed the dragon at the first bridge, and at the second, perhaps even at the third, but the dragons are always more formidable the farther we go. Many turn back disheartened, and very few will meet the monsters to the end. Almost none is willing to have a try with the demon at the last bridge; but, if he does, he has won forever.'"

"This is a very vivid interpretation of human experience. But it has a much wider application than the political world which Mr. Chamberlain had in mind. It is supremely true of the highest relationships, even of the loftiest concerns of the soul."

The messages of Dr. Jowett, whether they came from his pulpit or his pen, were deeply evangelistic. His own view of the minister's relation to evangelism was briefly stated when delivering his

lectures on "The Preacher: His Life and Work" at Yale University. It was given in his own inimitable way: "Ruskin says that if you were to cut a square inch out of any of Turner's skies you would find the infinite in it. And it ought to be that if men were to take only a square inch out of any of our preaching, they would find a suggestion which would lead them to the 'throne of God and of the Lamb.'"

The tenderness and simplicity of the prayers of Dr. Jowett may be seen in one which is typical of his devotional style:

"Heavenly Father, I pray that Thou wouldst keep me near to Thee. Teach me how to be among my fellows and yet to be with God. Teach me how to work and yet to be in prayer. Teach me how to be in heaven while walking upon earth. Let me even now live in the heavenly places with Christ. Through Christ Jesus our Lord. Amen."

Radio Protests Cigarette Advertising

WTAM, the pioneer broadcasting station of Cleveland, Ohio, has recently made the announcement that it will no longer broadcast the program of Lucky Strike cigarettes. The decision was made in the interest of ethical advertising. This station announced that it had made a protest against the programs some weeks before but the protest did no good, hence the decision to withdraw from the offering for the hour on Saturday evening. The station maintains that the slogan, "Reach for a Lucky instead of sweet," is unethical. It violates common sense in urging that the food value of tobacco is greater than that of sugar.

The protest against this type of advertising is constantly growing. Individuals feel the dishonesty in the use of testimonials which have every appearance of being purchased. We prophesy that the company has gone too far in the effort to make this a cigarette smoking nation and that a reaction will soon be on its way.

Vital Problems to be Discussed

Crime, unemployment, old age pensions, are some of the subjects in which the churches of today are intensely interested, which will be discussed before the fifty-sixth annual meeting of the National Conference of Social Work when it meets at San Francisco, June 26 to July 3.

Ministers and laymen particularly interested in religious social work will attend the Conference in large numbers. The relation of the church to recreation, the relation of functional to religious work, the church and family life, "Is there a technique for the cure of souls"; these are some of the subjects appearing on the program of the Conference and the thirty-odd national organizations which meet during the period, June 24 to July 3.

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"Because, madam," said the man,
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Mrs. Smith—"Oh, no! They aren't
married yet."—Life.

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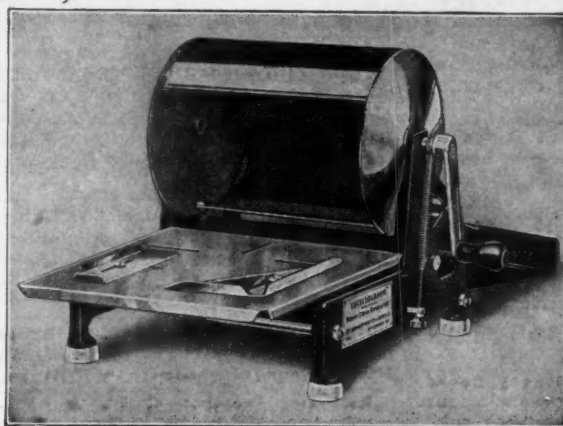
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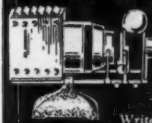
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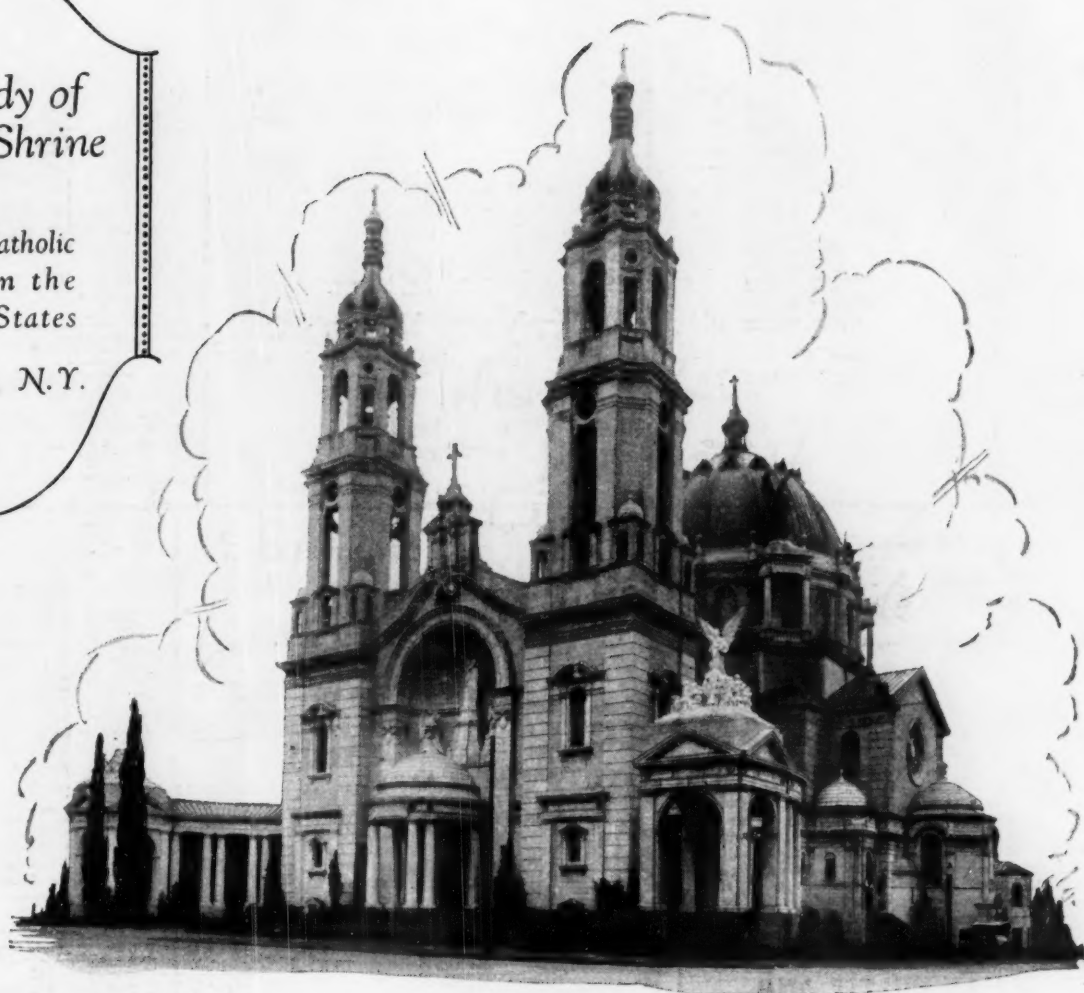
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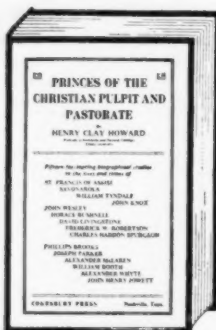
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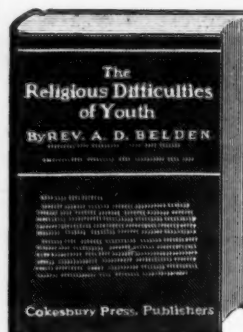
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